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THE
CHRISTIAN EXAMINER.

N^o. LXIV.

NEW SERIES—N^o. XXXIV.

SEPTEMBER, 1834.

ART. I. — *Foundations of Faith. One of a Course of Lectures on the Evidences of Christianity, lately delivered before the Young Men of Boston.*

FAITH, in the sense in which I propose to use that term in the following discourse, is defined in Scripture as being "the substance of things hoped for, the evidence of things not seen." By it we can and do regard many things, which lie beyond the sphere of our senses and actual experience, as really existing, and are affected by them as realities. By it the spiritually minded of all religious persuasions, in proportion as they are spiritually minded, feel a confidence and practical assurance in the existence and reality of the spiritual world. It is this principle which constitutes man, unlike the inferior animals, a religious being; and it is by a right developement of this principle that we become capable of seeing Him who is invisible, of being affected by those things which pertain to our inward and spiritual life as if addressed to the senses, and of holding free, intimate, and habitual communion with the Unseen, the Infinite, and the Eternal.

Now it is remarkable of the infidelity of the present day, that it strikes at the very existence of this principle, considered as an element or property of the human soul. Not content with disputing in detail the evidences of natural and revealed religion, or driven, perhaps, from this ground, it thinks to cut the matter short by denying that man has any faculties for the apprehension of spiritual existences, or of any existences but such as are cognizable

by the senses, and so far as they are cognizable by the senses. I have no fears that many amongst us, or that any who are accustomed to contemplate and study the workings of their moral and spiritual nature, will be seduced and carried away by this gross form of sensualism ; which they must feel and know to be contradicted and entirely set aside by the facts of their own inward experience. Still it may be well, in connexion with the evidences of Christianity, to begin by setting forth, in the simplest and clearest language of which the subject is susceptible, the true philosophy of man's moral and spiritual nature in regard to the foundations of faith.

In the present discourse I shall endeavour to establish, illustrate, and enforce, as much at length as my limits will permit, the three following propositions :

First, that a little reflection will convince every one, alive to noble thoughts and sentiments, that the *existence* of those spiritual faculties and capacities, which are assumed as the *foundation* of religion in the soul of man, is attested and put beyond controversy, by the *revelations of consciousness*.

Secondly, that *religion in the soul*, consisting as it does of a manifestation and developement of these spiritual faculties and capacities, is as much *a reality in itself*, and *enters as essentially into our idea of a perfect man*, as the corresponding manifestation and developement of the reasoning faculties, a sense of justice, or the affections of sympathy and benevolence.

And *thirdly*, that, from the acknowledged existence and reality of spiritual impressions or perceptions, we may and do assume *the existence and reality of the spiritual world* ; just as, from the acknowledged existence and reality of sensible impressions or perceptions, we may and do assume the existence and reality of the sensible world.

These three propositions being established, it will follow, that our conviction of the existence and reality of the spiritual world is resolvable into the same *fundamental law of belief*, as that on which our conviction of the existence and reality of the sensible world depends.

I. My first proposition is, that a little reflection will convince every one, alive to noble thoughts and sentiments, that the *existence* of those spiritual faculties and capacities,

which are assumed as the *foundation* of religion in the soul of man, is attested and put beyond controversy by the *revelations of consciousness*.

Some writers contend for the existence of an unbroken chain of beings starting from the lowest form of inorganic matter, and mounting upwards by regular and insensible gradations to the highest order of created intelligences. Others insist on a division of substances into material and immaterial, and make one of the principal arguments for the soul's spirituality and immortality to depend on the nature of its substance, and not on the nature of the laws and conditions imposed upon it. Happily neither of these questions is necessarily implicated in the views I am about to offer, and both may therefore be dismissed at once from the discussion; the former as being a little too fanciful, and the latter as being a little too metaphysical for the generality of minds. It is enough if persons will recognise the obvious fact, that, in the ascending scale of being, as the vegetable manifests some properties which do not belong to crude and inert matter, and as the animal manifests some properties which do not belong to the mere vegetable, so man, as man, manifests some properties which do not belong to the mere animal. He is subject, it is true, to many of the laws and conditions of crude and inert matter, to many of the laws and conditions of vegetable life, and to many of the laws and conditions of animal life; but he also has part in a still higher life, — the life of the soul. He brings into the world the elements of a higher life, the life of the soul, the acknowledged phenomena of which can no more be resolved into the laws and conditions of mere sensation, than into those of mere vegetation, or mere gravitation. This higher life, consisting, among other things, of a developement of conscience, the sentiment of veneration, and the idea of the Perfect and the Absolute, constitutes the *foundation* of religion in the soul of man, the existence and reality of which is attested, as I hold, and is put beyond controversy, by the revelations of consciousness.

I do not suppose, of course, that the existence of the abovementioned properties or affections of the soul is matter of sensation. I do not suppose that we can see, or hear, or feel, or taste, or smell a mental faculty, a moral sentiment, or an idea. Their existence, supposing them

to exist, *could* be revealed to us by consciousness alone ; and by consciousness it *is* revealed to us ; and the evidence of consciousness in a question of this nature is final and decisive. It is not a matter of sensation, nor of logic ; but of consciousness alone. We are conscious of their existence ; and being so, whatever we may say, or however we may argue to the contrary, we cannot, practically speaking, doubt it, even if we would, any more than we can doubt the testimony of the senses. Reflect for one moment. What evidence have you of the existence of your own mind, — of the power of thought, or even of the power, or the fact, of sensation itself, but the evidence of consciousness ? Nay, what evidence have you of your own individual being and personality, — that you are yourself and not another, that you are a man and not a horse or a tree, that you are awake and alive, and not asleep or dead, but the evidence of consciousness ? None whatever. You can say, “I am conscious of being what I am ;” and that is all you can say. An archangel cannot say any thing more. It is not a matter of sensation, or of argument, but of consciousness alone. If, therefore, you are conscious of possessing not only a sensual and an intellectual, but also a moral and spiritual nature, you have as good evidence for believing that this moral and spiritual nature really exists, and that you possess it, as you have for believing that you exist at all.

“True,” the sensualist may say ; “this does prove the existence of something which we call our moral and spiritual nature ; but it does not prove that this *something* belongs to our original constitution, that it has its root and foundation in the soul, that it cannot be resolved into a mere figment of the brain.” And then, in the accustomed vein of this philosophy, he will be likely to urge, “Your conscience, — what is it ? One thing in the child, and another thing in the man ; one thing in this age or country, and another thing in that ; here expressly forbidding what there it as expressly enjoins. And your sentiment of veneration, — what is it ? To-day prostrate before stocks and stones, to-morrow adoring the host of heaven ; among one people, deifying a virtue, among another, a man, among another, an onion ; now manifesting itself under the forms of the grossest superstition, and now breaking out into the excesses

of the wildest fanaticism. And your idea of the Absolute and the Perfect, — what is it but a hallucination of the metaphysically mad, — the finite vainly thinking to comprehend the infinite? Do not all these things, therefore, though they exist, or are thought to exist, in the human mind, when a little more carefully examined, look very much like figments of the brain?"

How long is the plain, practical good sense of mankind to be abused by a sophistry like this, which owes all its apparent force and pertinency to a sort of logical slight of hand, that, with a quickness making it imperceptible to slow minds, substitutes for the real question at issue, another having nothing to do with the subject? So far as the present discussion is concerned, it matters not whether conscience, as already instructed and educated, always decides correctly, or never decides correctly. I am not contending, as every body must perceive, who is capable of understanding the argument, for the correctness or uniformity of the *decisions* of conscience, a circumstance which must depend, of course, on the nature and degree of instruction and education it has received, but for the *existence* of conscience itself, not as a figment of the brain, but as an element of our moral and spiritual nature. What I maintain is simply this; that every man is born with a moral faculty, or the elements of a moral faculty, which, on being developed, creates in him the idea of a right and a wrong in human conduct; which leads him to ask the question, "What is right?" or, "What *ought* I to do?" which summons him before the tribunal of his own soul for judgment on the rectitude of his purposes; which grows up into an habitual sense of personal responsibility, and thus prepares him, as his views are enlarged, to comprehend the moral government of God, and to feel his own responsibility to God as a moral governor. My reasonings and inferences, therefore, are not affected, one way or another, by the actual state of this or that man's conscience, or by the fact that probably no two consciences can be found which exactly agree. A man's conscience, we must presume, according to the influences under which he has acted, will be more or less excited and developed, and more or less enlightened and educated. Still we hold it to be undeniable that every man has a conscience *to be* excited

and developed, enlightened and educated ; that in this sense conscience has its root and foundation in the soul, and that man, herein, differs essentially from the most sagacious of the inferior animals, and, unlike them, was originally constituted *susceptible* of religion.

And so, too, of the sentiment of veneration or devotion, considered as an original and fundamental propensity of the human mind, I care not, so far as my present purpose is concerned, under what forms it has manifested itself, or to what excesses or abuses it has led. These very excesses and abuses only serve to demonstrate the existence and strength of the principle itself, as they evince such a craving of our nature for religion, that it will accept of any, even the crudest and most debasing, rather than have none. Could this be, if we were not made to be religious? No matter what may be the immediate or ostensible object of this sentiment,—a log, a stone, or a star, the god of the hills, or the god of the plains, “Jehovah, Jove, or Lord,”—still it is veneration, still it is devotion. Neither can the principle itself, by any show of evidence or just analysis, be resolved into a mere figment of the brain, or a mere creature of circumstances, for, in some form or other, it has manifested itself under all circumstances, and in every stage of the mind’s growth, as having its root and foundation in the soul. The sentiment may be, and often has been, misdirected and perverted ; but there is the sentiment still, with nothing to hinder its being excited, developed, and directed aright, and the result is religion. There is the sentiment disposing man to look upward to a higher power, and inducing faith in the invisible ; a quality in which the most sagacious of the inferior animals do not share in the smallest degree, and which proves, if final causes prove any thing, that man was made for worship and adoration.

One word more respecting our capacity to form an idea of the Absolute and the Perfect. The shallow and flippant jeer, that it is the finite vainly thinking to comprehend the infinite, comes from substituting the literal sense of the term *comprehend*, as applied to bodies, for its figurative sense as applied to minds ; making the comprehension of an idea to resemble the grasping or embracing of a globe with the hands or the arms. Besides, we need not say that man can,

strictly speaking, *comprehend* the Absolute and the Perfect, but only that he can *apprehend* them, as really existing; and there is this difference between the literal import of apprehension and a full comprehension, that one can lay hold of what he would not think to be able at once to clasp. However this may be, it is certain that the idea of the Infinite grows up in the human mind, as it is cultivated and expanded, and becomes an essential condition of thought. As a proof of this, let any one try, and see if he can separate the idea of infinity from his idea of space and duration; or, in other words, whether he can possibly conceive of mere space, or mere duration as otherwise than infinitely extended. Moreover, the very idea of imperfection, as such, involves at least some faint glimmering of an idea of the Perfect, with which it is compared, and without which imperfection would be to us as perfection. In other words, if we had no idea of perfection, we could have no idea of its absence, which is what we mean by imperfection. So likewise in contemplating things accidental and dependent, the idea of the Absolute grows up in the mind;—the idea of something that is *not* accidental and dependent, and on which every thing that is accidental and dependent leans and is sustained. In short, the mind of man is so constituted, that, in the full developement of its intellectual powers, it can find no real satisfaction, no resolution of its doubts and difficulties, but in the idea of the Absolute and the Perfect. Take away this idea, and existence itself becomes an enigma, a meaningless and objectless phantasm. Give us back this idea, and it again becomes a consistent, intelligible, and magnificent whole. Man, unlike the most sagacious of the inferior animals, is so constituted, that this reaching after the Absolute and the Perfect enters into and forms an essential element of his moral and spiritual nature, giving him not only a capacity but a predisposition for that faith which is “the substance of things hoped for, and the evidence of things not seen.”

Therefore do we say, and say confidently, that a foundation for religion is laid in the soul of man, the existence whereof is attested and put beyond controversy by the revelations of consciousness. This is my first proposition, and I have only to add in respect to it two brief suggestions. If, as we have seen, a foundation for religion is laid in the

soul of man, can we bring ourselves to believe for one moment, that it is laid there for nothing? And again, if, as we have seen, a foundation for a higher life than that of the senses is laid in the soul of man, must it not be accounted a sort of insanity in us, to say nothing of its sinfulness, to refuse or neglect to build upon it?

II. Here my second proposition comes in, which asserts that *religion in the soul*, consisting as it does of a manifestation and developement of our spiritual faculties and capacities, is as much *a reality in itself, and enters as essentially into the idea of a perfect man*, as the corresponding manifestation and developement of the reasoning powers, a sense of justice, or the affections of sympathy and benevolence.

Modern philosophy has revived an important distinction, much insisted on by the old writers, between what is *subjectively* true and real, that is to say, true and real so far as the mind itself is concerned, and what is *objectively* true and real, that is to say, true and real independently of the mind. Thus we affirm of things, the existence of which is reported by the senses, that they really exist both subjectively and objectively; that is to say, that the mind is really affected as if they existed, and that, independently of this affection of the mind, the things themselves exist. In other words, we have an idea of the thing really existing *in* the mind, and this is subjective truth and reality; and there is also an object answering to that idea really existing *out of* the mind, and this is objective truth and reality. One sense, therefore, there certainly is, in which the most inveterate skeptic must allow that religion has a real and true existence to the really and truly devout. Subjectively it is real and true, whether objectively it is real and true, or not. All must admit that it is true and real so far as the mind itself is concerned, even though it cannot be shown to have existence independently of the mind. It is a habit or disposition of soul, and, in any view of the matter, the habit or disposition truly and really exists. It is a developement of our nature, a developement of character, and, as such, is as true and real as any other developement of nature and character. Even if it feeds on illusions, it is not itself an illusion. Even if, in its springing up, it depends on nothing better than a fancy, a dream,—its growth in the

soul, and the fruits of that growth, are realities, — all-important, all-sustaining realities.

I dwell on this distinction, because it is one which the sensualists, from policy or perversity, would fain wink out of sight, making the question at issue to be, Whether religion is, or is not, a mere illusion. This is not the question. Take any view of the matter, take the sensualist's view of the matter, and still it is undeniable that religion itself, as it exists in the soul of the devout, is a reality, as much so as any other habit or disposition of soul, as much so as taste, or conscience, or parental or filial affection; and its effects are as real.

Nor is this all. Religion in the soul enters essentially into our idea of a *perfect man*. Suppose a man perfect in his limbs, features, and bodily proportions, but entirely destitute of understanding; — would he answer to any body's idea of a perfect man? No. Give him, then, a perfect understanding, but still let him be entirely destitute of moral sensibility, — as dead to sentiment as before he was to thought, — would he answer to any body's idea of a perfect man? No. And why not? Because we mean by a perfect man, one in whom the whole nature of man is developed, in its proper order, and just relations and proportions. Now, as has been demonstrated, a foundation for *religion* is laid in the human soul. In other words, we have spiritual faculties and capacities, as well as intellectual and moral faculties and capacities; and the former constitute a part of our nature as truly as the latter; and this part of our nature must be developed. Otherwise the entire man is not put forth. Part of his nature, and of his higher nature too, it may be said, is yet to be born; and thus it is, that a deep and true philosophy reasserts and confirms the Christian doctrine of regeneration. We are born, at first, into the visible or sensible world; when we become alive to the invisible or spiritual world, we may be said to be born again; and it is not till after this second birth that we become all which, as men, we are capable of becoming. It is not, I repeat it, until after this second birth, consisting, as I have said, in a developement of our spiritual faculties and capacities, that the entire man is revealed, or our idea of a perfect man realized or approached.

Every well constituted mind must be painfully conscious of this truth, though often without being aware of the cause of its uneasiness, in reading the lives, or contemplating the fame, of men of eminence, and sometimes perhaps of integrity and philanthropy, but destitute of religion. Doubtless a man may have some of the forms of greatness and goodness, without having all ; and nothing can be further from my purpose or disposition than to derogate from any form of either, wherever found and however connected. Still when we behold a manifestation of the lower forms of greatness and goodness without the higher, an impression is left on the mind similar to what is universally felt on seeing a foundation laid for a noble structure, and that structure carried up far enough with the richest materials to indicate the grand and comprehensive plan of the architect, which plan however from some cause has been interrupted and broken off midway.

Thus far have I reasoned, as you will perceive, from what consciousness attests and puts beyond controversy respecting the moral and spiritual nature of man. Waiving the question whether any thing exists *out of* the mind corresponding to our idea of religion *in* the mind, — waiving the question whether the objects of our faith have a true and real existence independently of the mind itself, still the conclusion, as we have seen, is unavoidable, that this faith has its foundation in human nature, that its developement is a true and real developement of our nature, and that it is absolutely essential to our nature's entire and perfect developement. Whether religion exists independently of the mind or not, we know that to those who have it, it has a true and real existence *in the mind* ; that it is a source of true and real strength, solace, and hope ; and that men, as men, can truly and really do, bear, and enjoy with it, what they could not do, bear, or enjoy without it. Even, therefore, if the discussion were to stop here, it would follow incontestably, that to disown or neglect religion because of this or that real or supposed logical difficulty, would be to do violence at the same time to both those instinctive desires, from one or the other of which, it is said, a rational being, as such, must always act, — a desire of happiness and a desire of perfection.

III. But the discussion does not stop here. I maintain, and this is my third and last proposition, that from the acknowledged existence and reality of spiritual impressions or perceptions we may and do assume *the existence and reality of the spiritual world*; just as, from the acknowledged existence and reality of sensible impressions or perceptions, we may and do assume the existence and reality of the sensible world.

Most of you, I presume, are apprized of the extravagances of skepticism into which men have been betrayed by insisting on a *kind* of evidence of which the nature of the case does not admit. Some have denied the existence of the spiritual world; others have denied the existence of the sensible world; and others again have denied the existence of both worlds, contending for that of impressions or perceptions alone. These last, if we are to believe in nothing but the facts of sensation, and what can be *logically* deduced from these facts, are unquestionably the only consistent reasoners. For what logical connexion is there between a fact of sensation, between an impression or perception, and the real existence of its object, or of the mind that is conscious of it? None whatever. I do not mean that a consistent reasoner will hesitate to admit the real existence of the objects of sensation. Practically speaking he cannot help admitting their real existence, if he would. Every man, woman, and child believes in his or her own existence, and in that of the outward universe or sensible world; but not because the existence of either is susceptible of proof by a process of reasoning. Not the semblance, not the shadow of a sound logical argument can be adduced in proof of our own existence, or that of the outward universe. We believe in the existence of both, it is true; but it is only because we are so constituted as to make it a matter of intuition. Let it be distinctly understood, therefore, that our conviction of the existence of the sensible world does not rest on a logical deduction from the facts of sensation, or of sensation and consciousness. It rests on the constitution of our nature. It is resolvable into a fundamental law of belief. It is held, not as a logical inference, but as a first principle. With the faculties we possess, and in the circumstances in which we are placed, the idea grows up in the mind, and we cannot expel it if we would.

Now the question arises, On what evidence does a devout man's conviction of the existence and reality of the *spiritual world* depend? I answer; — On the very same. He is conscious of spiritual impressions or perceptions, as he also is of sensible impressions or perceptions; but he does not think to demonstrate the existence and reality of the objects of either by a process of reasoning. He does not take the facts of his inward experience, and hold to the existence and reality of the spiritual world as a logical deduction from these facts, but as an intuitive suggestion grounded on these facts. He believes in the existence and reality of the spiritual world, just as he believes in his own existence and reality, and just as he believes in the existence and reality of the outward universe, — simply and solely because he is so constituted that with his impressions or perceptions he cannot help it. If he could, it would be to begin by assuming it to be possible that his faculties, though in a sound state and rightly circumstanced, may play him false; and if he could begin by assuming this as barely possible, there would be an end to all certainty. Demonstration itself, ocular or mathematical, would no longer be ground of certainty. It is said that sophistical reasoning has sometimes been resorted to in proof of the existence and reality of the spiritual world; and this perhaps is true; but the error has consisted in supposing that any reasoning is necessary. It is not necessary that a devout man's conviction of the existence and reality of the spiritual world should rest on more or on better evidence, than his conviction of the existence and reality of the sensible world; — it is enough that it rests on as much, and on the very same. It is enough that both are resolvable, as I have shown, into the same fundamental law of belief; and that, in philosophy as well as in fact, this law ought to exclude all doubt in the former case, as well as in the latter.

But how, it may be asked, according to the views here presented, can we account for the fact of such different and conflicting spiritual impressions or perceptions? If a spiritual world really exists, why do not all men apprehend it alike? Because, I hardly need reply, it is contemplated under such widely different aspects, and by persons whose spiritual faculties and capacities are variously developed, and, above all, because in spiritual things the best people are

so prone to mix up and confound their inferences with their simple perceptions. There is nothing, therefore, in the real or apparent diversity of our spiritual impressions or perceptions, which should shake our confidence in the principle that, to a rightly constituted and fully developed soul, moral and spiritual truth will be revealed with a degree of intuitive clearness and certainty, equal at least to that of the objects of sense. Besides, a like diversity in our views and theories prevails in respect to the material world; but nobody thinks, merely on the strength of this, seriously to raise a doubt whether the material world exists at all. And if it is further urged, that the most spiritual men may sometimes be tempted to say of their religious experience, "Perhaps it may turn out to be an illusion;" it should be recollected, that this is no more than what they may also, in moments of inquietude and despondency, be tempted to say of *all* their experience. They may say of all their experience, "Perhaps it may turn out to be an illusion." At this very moment, when I seem to myself to be delivering a discourse on the Christian evidences, before this crowded audience, how do I know but that really I am in my bed at home dreaming about it? We may talk in this way, I know, about dreams, illusions, visions; but it is certain that, to a well constituted and well ordered mind, it never has occasioned any real doubt or difficulty, nor ever can, in regard to ordinary life; and for the same reason neither ought it to do so in regard to the life of the soul.

Once more. What, according to the doctrine advocated in this discourse, shall we reply to those who may affirm that they never had any of our alleged spiritual impressions or perceptions? Precisely what we should to those who might say that they never had any of our alleged moral impressions or perceptions, any sense of justice, or honor, or disinterested benevolence, or natural affection. We should reply,—that we are very sorry for it. If, however, along with their skepticism they evince any love of the truth, any desire or willingness to have their doubts dispelled, any tenderness of conscience or of soul, we may reason with them, and not without some prospect of convincing them, that their want of faith is to be ascribed to one or both of the two following causes;—either to a

vicious or defective development of their nature, or to their insisting on a kind of evidence of which the subject, from its very nature, is not susceptible. Either, from some defect or vice of their peculiar moral constitution or training, they are not prepared to appreciate the only appropriate or possible evidence in the case; or, from ignorance of true philosophy, they require the sort of evidence for truths addressed to one faculty, which is available only in regard to truths addressed to another. By insisting on these topics, it is not improbable, that many apparent Atheists may be reclaimed. "In days of crisis and agitation," says an eminent French philosopher, "together with reflection, doubt and skepticism enter into the minds of many excellent men, who sigh over and are affrighted at their own incredulity. I would undertake their defence against themselves; I would prove to them that they always place faith in something. When the scholar has denied the existence of God, hear the man; ask *him*, take him at unawares, and you will see that all his words imply the idea of God; and that faith in God is, without his knowledge, at the bottom of his heart."*

As for the rest, — the propagandists of atheism, the men who *love* atheism from eccentricity, or misanthropy, or deadness of soul, — I say it with submission, but I say it with the utmost possible confidence in the wisdom of the course, *Let them alone*. Conversion by the ordinary modes of instruction and argument is precluded. Gratify them not with a few short days of that notoriety which they so much covet. Leave them to the natural influences of their system; leave them to the silent disgust which their excesses must awaken in a community not absolutely savage; leave them to the cant and priestcraft of a few ignorant and interested leaders: and it is not perhaps entirely past all hope that, in this way, some of them may be so far reclaimed as to become ashamed of their cause, ashamed of one another, and ashamed of themselves.

Meanwhile, let us hope that a better philosophy than the degrading sensualism, out of which most forms of modern infidelity have grown, will prevail; and that the minds of the rising generation will be thoroughly imbued with it. Let it be a philosophy which recognises the higher nature

* Cousin's *Introduction to the History of Philosophy*, pp. 179, 180.

of man, and aims in a chastened and reverential spirit to unfold the mysteries of his higher life. Let it be a philosophy which comprehends the soul, — a soul susceptible of religion, of the sublime principle of faith, of a faith which “entereth into that within the veil.” Let it be a philosophy which continually reminds us of our intimate relationship to the spiritual world, which opens to us new sources of strength in temptation, new sources of consolation in trouble, and new sources of life in death, — nay, which teaches us that what we call *death* is but the dying of all that is mortal, that nothing but life may remain. Let it be a philosophy which prepares us to expect extraordinary manifestations of our heavenly Father’s love and care, and which harmonizes perfectly with the sublime moral purpose and meaning of the Gospel, “casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

ART. II. — *Christian Morality. Sermons on the Principles of Morality inculcated in the Holy Scriptures, in their Application to the present Condition of Society.* By W. J. Fox. From the London Edition. Boston. Leonard C. Bowles. 1833. 12mo. pp. viii. and 291.

THESE Sermons may be called *eloquent*, without any misapplication or abuse of that often and much abused word. They who were privileged to hear them, and who had “ears to hear,” must have been almost roused from their seats by many of those fine passages, which, in the reading merely, warm our hearts and fill our eyes. How different are these outpourings of the full mind and fervid and benevolent affections of the advocate and preacher of a faith which is stigmatized as cold, from the dull and icy productions which are issued in such unreasonable quantities from the pulpits which claim for themselves a monopoly of the vital heat of religion. Not that we deny to these latter many productions of true sacred eloquence ; but we must refuse the praise of godly warmth to orthodoxy by

itself considered, and affirm that a discourse may be exceedingly cold, though it be filled to overflowing with all the doctrines of Calvinism. The fact is, that many preachers, who are really deficient in warmth of spirit, are happy to thunder forth a series of doctrinal propositions, which pass for warmth with the mass of their hearers. The deception will not stand the test of time. Nothing is colder than an irrational dogma. With all its pretension, it soon ceases to affect the heart; and even they who think that they ought to be affected by it, feel that they are not so. The only warmth which is not factitious, and cannot be quenched, is the glowing and generous illustration and enforcement of practical truth.

And no preacher with whose works we are acquainted, is more faithful in the exhibition of practical truth, or illustrates and enforces it more glowingly and generously than Mr. Fox. We presume that it would be impossible for him to produce a dull sermon, even if he should attempt it. He always calls on his heart to speak, or rather his heart always insists on speaking, and therefore other hearts must hear; and when the heart hears, the understanding is in a fair way to be enlightened, and the conduct to be improved.

Who is there in Great Britain that preaches like Mr. Fox? We know not one. If there be one, his sermons are yet to come to us. We have no desire to disparage the correctness, good sense, and piety of several of the divines of the establishment; but correctness, good sense, and piety, do not of themselves make an eloquent preacher. — Irving has genius or once had it, but he never had judgment, his style was always extravagantly affected, adulation made him vain, vanity made him crazy, or nearly so; and who reads his sermons now? — We cannot doubt the power, any more than the popularity of Chalmers, as a speaker; but an apparently incurable want of taste spoils the best of his sermons, and the best are not remarkable for those qualities which constitute permanent eloquence, — that eloquence which resounds beyond the walls of a kirk, or the limits of a contemporary generation. But we will mention no more names. Our intention is not to deprive any one of a justly earned reputation, or to deny the very great usefulness of very many of the English sermonizers, but

merely to express our sense of the superior merits of Mr. Fox;—and we would not do this for the bare purpose of exalting a favorite, but only that we may contribute our small share in bringing the public acquainted with a collection of sermons, which they will find pleasure as well as profit in reading,—sermons, which, so far from being a task and a heaviness, as many sermons are, only excite the mind of the reader and compel him to read on, and which are full of solid nourishment, too, for the intellectual, spiritual, and practical life.

Let us open this volume any where,—at the sermon, for instance, on “*Human Brotherhood*,” founded on that part of Paul’s address to the Athenians, in which he declares that God “hath made of one blood all nations of men.” In an introduction, appropriately beautiful, the preacher carries us back to the scene and the time. With language as rich and glowing as ever poet used, he draws Athens in its classic but idolatrous glory, and Paul in his strong simplicity, preparing and not fearing to speak to its wise men and its fastidious multitude. The whole of this we should be pleased to quote, but we must force ourselves to be sparing. After describing the feelings which were probably in the bosom of the Apostle, as he thought of his own peculiar situation, the preacher thus proceeds :

“Animated by such feelings, we may now regard Paul, in what must have been one of the most interesting moments of even his eventful life, preparing himself on the hill of Mars to address an auditory of Athenians on behalf of Christianity. He would feel the imposing associations of the spot on which he stood, where justice had been administered in its most awful form, by characters the most venerable, in the darkness of night, under the canopy of heaven, with the solemnities of religion, and with an authority, which legal institution and public opinion had assimilated rather with the decrees of conscience and of the gods, than with the ordinary power of human tribunals. He would look around on many an immortal trophy of architect and sculptor, where genius had triumphed, but triumphed only in the cause of that idolatry to which they were dedicated, and for which they existed. And beyond the city, clinging round its temples, like its inhabitants to their enshrined idols, would open on his view that lovely country, and the sublime ocean, and the serene heavens bending over them, and bearing that testimony to the universal Creator,

which man and man's works withheld. And with all would Grecian glory be connected, the brightness of a day that was closing, and of a sun that had already set, where recollections of grandeur faded into sensations of melancholy. And he would gaze on a thronging auditory, the representatives to his fancy of all that had been, and of all that was, and think of the intellects with which he had to grapple, and of the hearts in whose very core he aimed to plant the barbed arrows of conviction." — p. 90.

Then a few rapid sketches place the audience of the Apostle in full view before us. There stands the priest, and there the Stoic, and there the Epicurean, and there the sophist, each in his distinctive character; and "there the slave, timidly crouching at a distance, to catch what stray sounds the winds might waft to him, after they had reached his master's ears, of that doctrine, so strange and blessed, of man's fraternity." The contemplation of this doctrine increases the glow of the preacher, and he pours out his soul, as if he were incapable of stopping, in one long tide of enthusiastic sentences, which follow and fall over each other like waves.

"How magnificently does it level distinctions, whether of color, rank, nation, or religion! It rebukes the boastings of pride, the bitterness of hostility, the sternness of bigotry, the coldness of selfishness. It declares to each, that the object of disregard, hatred, or contempt, is a man, and man a brother. It knows nothing, it will hear nothing of the thousand pretensions set up for the gratification of vanity, and the indulgence of malignity. What prejudices have been already beaten down by it, and how many prejudices yet exist to which it is opposed, and which it shall yet beat down! That there are in the world different classes of men, heaven-born and earth-born; the blood of some a celestial ichor, to which that circulating in the veins of others is but as base puddle; that there are different races, with such disparity that it is for some to be luxurious lords of creation, and others their saleable, fettered, tasked, beaten, and branded beasts of burden; that a man's clan or country has exclusive title to his affections, exertions, duties, concentrating every thing within that narrow circle except a pitiless hostility to all of humankind beyond its narrow boundary; that there are natural antipathies, — hereditary national antipathies, which should make mighty and enlightened countries each other's foes from generation to generation,

and from age to age, desolating one another and all the world around them, each dreaming that the evil of its neighbour was its own good ; as if the poverty of millions in one country could make a neighbouring country rich ; as if the slavery of one country could make another country free ; as if the misery of millions in one country could raise another to the summit of felicity : and that there are in the sight of God, man's Maker and Father, eternal differences and distinctions ; some walking the earth in the pride and glory of his inalienable blessing, others born, living, dying under the influence of his wrath and curse ; — differences sometimes evaporating in spiritual pride or busy zeal ; at others, shaping themselves into the more noxious forms of alienation, persecution, denial of the courtesies of life, and infliction of the bitterest injuries. These were, and these are, under the various modifications produced by ancient and present modes of thinking, evils which the Gospel was given to mitigate and to annihilate ; with which its spirit maintains everlasting warfare ; against which it appeals to our piety, our benevolence, our justice, our consciousness ; confronting which, in their strength, it rears its banner with the inscription which, in the day of their destruction, it will place upon their tomb, that ' God hath made of one blood all nations of men.' " — pp. 93 – 95.

The preacher next considers the doctrine of his text as involving four distinct assertions ; first, man's common origin ; second, his common nature ; third, his common subjection to divine government ; and fourth, his common destiny. Hear a part of what he says under the second of these heads.

"2nd. *Man's common nature.* *One blood* is one essential mode of existence, — one physical and moral constitution. Man is one, for men are of like 'parts and passions.' The principles of thought and feeling obtain alike with the operations of the brain and the pulsations of the heart. Hence it is that we can reason universally on man ; and know that oppression will degrade, injuries exasperate, kindness conciliate, and unchecked power corrupt. 'His blood is like ours !' shouted a Marseillois peasant, as that of Louis XVI. spouted from his headless trunk upon the guillotine. It was, — and therefore it should not have been shed. It was, — and therefore the expression should have been one, not of vengeance, but of mercy. It was, — and therefore that should have been, not an exulting shout, but a whispered caution, — an admonition of the peril of weak humanity in power. Well were it

if the master felt this before his slave had wrested emancipation from him, to check his tyranny ; and if the freed slave felt it after, to check his retribution." — pp. 96, 97.

And what an indignant appeal is this, addressed to those who despise, oppress, persecute, or in any way, by thought or deed, wrong their brethren.

"Oppressor, what are you crushing ? Bigot, what are you cursing ? Man-destroyer, legally or illegally, by your own hands or others, in the field or on the scaffold, by royal edict or assassin's dagger, what are you mangling ? The image of your God, in your brother's person ; and every drop of that stream you are spilling on the dust like water, is of your own blood. God made you and him of it, — of the same, of *one* blood ; that you might dwell on the earth in unity and peace, in good will and charity, and mutual affection. Think, proud ones of the earth, as you trample in scorn upon the necks of multitudes, that it is your own nature and blood that you debase in their debasement. And if you felt, as it is shame and crime for man not to feel, you would writhe like the noblest spirit of chivalry under the blow of cowardice or the brand of the galley slave, at every insult which you now wantonly offer to humanity. Tyrants and oppressors ! what are you doing, with your exactions and extortions, your proscriptions, banishments, and executions ? You are laying waste human homes and hearts. You are violating that law of brotherhood which alone gives you a place in the rank of rational creatures ; and selling your best birthright for passion's or flattery's mess of poisoned pottage. In your momentary success, you are but subjecting *yourselves* to guilt, *others* to misery, and in both fearfully triumphing over your own nature, and making it a suffering, a loathsome, and a hellish thing. You are flying in the Almighty face of God, who to all nations of men bears the relation of their common Father." — pp. 102, 103.

In a calmer, but hardly less eloquent style, is the sermon on gathering up the fragments, from John vi. 12. In this, the duties of domestic economy, of the improvement of time, of the preservation of all the records, however minute, of heavenly and earthly wisdom, and of attention to all the means of virtue and happiness, are enforced with the preacher's usual felicity ; and the close is as follows : —

"Let us learn, then, never, in affecting the great, to despise the minute ; nor to think of enlarging the whole while neglecting the parts ; nor of doing much in years while insensible to

the waste of hours ; nor of having the happiness of any portion of time while we aim not at that of eternity. Sound philosophy is the combination of accumulation and accuracy in particulars, with comprehensive generalization. Moral excellence is analogous ; and so is the spirit of religion. Christianity has its prayer for the child, and redemption for the world ; and the prayer would not be so good were not the redemption so stupendous. That not a single sensation of pleasure, nor the most trifling impulse of benevolence, should be despised or crushed, is the lesson which commends itself most to him who most enters into the plan of infinite wisdom and the prospect of universal happiness. The Omnipotence of the universal Creator ordains that of the merest fragments of his works nothing should be lost. And nothing shall. The withered hope, the broken spirit, the imperfect character, the moral fragments of the present state, shall be gathered for nobler forms and combinations, as out of dissolving elements shall arise the new heavens and earth wherein righteousness and blessedness will ever dwell." — p. 147.

There is a fine sermon in this collection on "mental hospitality," from Hebrews xiii. 2: "Be not forgetful to entertain strangers ; for thereby some have entertained angels unawares." The applications which are made of this exhortation, to the various opportunities which solicit the mind's hospitality, and repay it in unexpected ways and under heavenly forms, are both true and striking, and show how generously all the occasions of our life may and ought to be estimated. Take the few following examples from the many which are stated.

"When illness has caused a cessation from active pursuits, or when the heavy pressure of calamity has benumbed and crushed the mind, and recourse has been had to some new intellectual occupation, dallying with a history, a science, a language, a theory ; merely, perhaps, for the purpose of disengaging the thoughts a brief while from depressing topics ; how often has not only the first purpose been answered, but the individual been led on unawares, and found unexpected sources of activity, of enjoyment, of usefulness, blessings tenfold to himself, and to others through his instrumentality ! Partly, at least, we are indebted to the mental and bodily sufferings of Cowper for his poetry ; and to the deafness of Dr. Lardner, for the 'Credibility of the Gospel History.' How often has the proper conduct of a child towards his parents, his filial respect and affection, his attention to their feel-

ings, wants, wishes, and situation, his unwearied and lovely ministering to them in their infirmities, perhaps even their fretfulness, not only had its natural, and common, and sufficient recompense, but attracted notice in its unobtrusiveness, and, by the character it created in the minds of others, paved the way, even after the lapse of years, for his success in life, and raised him to a station which he might never else have attained ! Sometimes an individual, accustomed to be thought for and acted for, is suddenly thrown into a lonely and difficult situation, requiring clearness of mind, promptness of decision, energy of conduct ; and all the needful attributes spring up, and the new duties are strenuously discharged ; and not only is the actual object gained, but by the attention, the admiration, the interest excited, some of earth's best social blessings flow in, like an unlooked for spring-shower upon fields and gardens, making the heart's wilderness to blossom as the rose. Oh ! there are stray gifts of God's goodness scattered over all earth's paths of duty ; and what seem weeds, give forth balm and fragrance to those who tread them with wounded feet and fainting senses. While immortal fruits grow on the tree of life, its shade is the sweetest shelter ; birds of Paradise sing among the branches, and ' its leaves are for the healing of the nations.' " — pp. 169, 170.

We need say no more. Such as the above extracts are, is the whole volume. They who are pleased with these, will be pleased with that. To ourselves, the views offered in these sermons appear so benevolent and noble, so elevated and elevating, and the language is such a worthy vehicle of the thought, that we feel strongly desirous that others should apply to the sources from which we have received so much pure delight. They will charm the tasteful, and satisfy the thoughtful reader. They will assist him who is prejudiced to get rid of his prejudices, and they will help him who is of a truly liberal mind to persist and glory in his liberality. They will strengthen the weak, and increase the strength of the strong.

ART. III. — 1. *Report of the Arguments of the Attorney of the Commonwealth at the Trial of ABNER KNEELAND, for Blasphemy, in the Municipal and Supreme Courts, in Boston, January and May, 1834.* (Collected and published at the request of some Christians of various denominations.) Beals, Homer, and Co. 1834. 8vo. pp. 93.

2. *A Speech delivered before the Municipal Court of the City of Boston, in Defence of ABNER KNEELAND, on an Indictment for Blasphemy in January Term, 1834.* By ANDREW DUNLAP. Boston. Printed for the Publishers. 1834. 8vo. pp. 132.

WE do not feel called upon at this time to express an opinion upon the expediency of this trial, still less upon the constitutionality of that law upon which conviction would depend ; these are matters of private judgment and of legal inquiry. Yet we must say that for ourselves we would willingly bear any present ill that may result from a proceeding looked upon by some among us with disapprobation, for the sake of the attention which it has excited in regard to a subject on which we have long thought a dangerous apathy prevailed. We would recommend the arguments in behalf of the Commonwealth to the attentive perusal of all who, from an ignorance of the present state of infidelity among us, seem inclined to pay no regard whatever to the necessity of checking its progress. As showing the ultimate effects of that system which is now so boldly advocated among us, that pamphlet is entitled to particular consideration.

If there be a doubt in the minds of many concerning the ultimate effects of the recent judicial proceedings, and a great difference of opinion about the most prudent course which the friends of religion and morality should take in the present condition of things, all must agree that ignorance and indifference are here entirely out of place. Infidelity has now assumed a very lofty tone. It no longer conceals itself under the garb of hypocrisy, nor is satisfied by appearing indifferent to religious obligations and hopes, but it avows openly its presence and influence. It is not

in philosophical treatises and historical compilations, that doubts concerning the divine origin and sanctions of the gospel are covertly introduced; infidelity now has its treatises, tracts, and newspapers. It does not, as formerly, content itself with working in secret, but has its advocates in most of the cities of the Union, and its active agents in the principal towns of many of the States. Buildings are erected for the convenience of its friends, festivals are kept in honor of its advocates, societies are formed for the purposes of united exertion, and the same vessels which have carried the missionaries of Christianity into heathen lands, have been freighted with books, "indecent and abominable in their character, and wilfully wicked in their designs." Meanwhile those who are under its influence have left all that appertains to Christianity far behind them. They have grappled with the great truths of natural religion, have denied the existence of an intelligent First Cause, and cut up the roots of those spiritual truths on which the soul may feed, by denying the very existence of a soul. Their abominable doctrines, equally destructive to man's present happiness as to his future hopes, are polluting the very fountains of our moral and social institutions, by being held up to the young, the ignorant, and the vicious, as the lessons of sound philosophy, and the only guides to pleasure, to knowledge, and to virtue.

We know it is an unpleasant and a thankless task to hold up to the Christian, the character and conduct of those who mock his holiest tenets, and strive to insult and destroy the religion which he reverences as divine. Still, however disagreeable, it must be done; for it is only by acquainting ourselves with the origin of the evil, that we can discover its nature, and resist its influence. We would, therefore, inquire into the sources and character of infidelity, as it now exists among us.

Perhaps we cannot trace the origin and progress of infidelity in any better way, than by marking its influence, and the means by which it attains its ascendancy, over an individual mind. The various minor causes which are usually thought to originate and support infidel sentiments seem to us insufficient to produce their blasting effects upon a moderately cultivated mind. The unworthiness of Christian professors, false views of the nature and sanctions of

religion, and the angry contentions of sects and parties, may do much to weaken the faith of the timid, the narrow-minded, and the vicious ; but they are not sufficient to free the mind from all religious impressions, and allow the deluded victim of passion and prejudice to resign himself without many a struggle to the dreary depths of infidelity. We dare not say how much of infidelity is sin, and how much is infirmity. We believe that there are some men who are *predisposed* to doubt upon subjects connected with religion. And why should not this be the case ? We see men around us of all possible differences of mental constitution ; those who are guided entirely by a cool exercise of judgment ; and those who make no more use of that faculty than if it did not exist ; there are those who will receive statements of a very questionable character, with very little evidence, and those who seem to glory in being inaccessible by any amount of argument. This latter is a constitution which will be found to have entered very largely into the thoughts of many who have rejected revelation. They do not seem to have had a clear idea of what kind of evidence was necessary and possible in establishing the great truths of religion. They have looked for something out of the world, — for evidence distinct from, and superior to, what may come within the capacities of sense and reason. Let the number and the weight of favorable arguments, which have from time to time been recognised and received into the mind, be what they may, they make no firm stand when confronted with specious doubts. They do not even try to avoid contact with these dangerous enemies of their faith, as we should suppose a knowledge of their own infirmity would induce them to do, but, with a trembling and hurried movement, possess themselves of every pretence to an opposing argument which is put in their way, and afford such a ridiculous spectacle of foolish pusillanimity as would excite laughter, if the subject were not of so serious a nature. Such a mental constitution is besides very strangely united often with the coolest self-sufficiency. We can readily imagine what a pliable material is here offered, upon which a confirmed, proselyting infidel may exercise his skill. One whose intellectual structure answers to this description, whether it be from natural constitution or adventitious biasses, is indeed to be pitied ; but he may so yield to his

infirmities, and neglect to use the means of cure which are ever ready at his hands, as to become an object of a less friendly affection.

We can all imagine the process by which infidelity obtains its hold on the mind. If religion (by which, we mean a belief in the divine origin of Christianity, and a sense of responsibility imposed by its teaching,) has at no period of life been an object of paramount importance, there is then some probability that a man can so bewilder his mind, and reverse every principle of reason and judgment, as to divest himself, at once, of the restraints and privileges, the hopes and fears of the gospel. But though experience proves to us that such a state of mind as is necessary to constitute an infidel, is a possible thing, and though we can imagine and state the process of corruption, we know that it must be a very difficult task. Indeed, it may very fairly be doubted whether any one who has been brought up under the influences of Christianity, and bound by some of its thousand associations, can, by all the force of self-delusion, sophistry, and affected indifference, so completely darken his mind, that rays of light will not at times return into it, even against his will.

But we are told that in every deliberate act whether it be mental or bodily, man must have a motive, and that there can be no possible motive why he should willingly and thinkingly involve himself in error, and sacrifice the hopes, at the same time that he does the fears, of religion. This is an argument which is often advanced in self-defence by unbelievers. They think they take an unassailable ground, when they intrench themselves behind this piece of sophistry. They say, with a show of reason, that the hopes of Christianity have as flattering an aspect to their view, as to that of believers, and that, if they willingly forego these hopes which are held out to them, they must be considered as at least sincere. This is entitled to some consideration; — the more so, because we think that this is the union point between those whose infidelity is sin, and those whose unbelief, to a certain degree, is infirmity. At this point both of these classes arrive, but beyond it they separate, and take very different roads, though both may eventually conduct them to the same gloomy regions.

Here, then, is the point to which all, who are preparing

to reject the belief of Christianity as a religion sent from heaven, must first come. We do not mean to say that all arrive at it by the same way ; on the contrary the modes of their arriving at this point are as different as those in which they depart from it, either to go on, or to retrace their steps. The want of an early religious education, or what is perhaps as bad, subjection to harsh and gloomy views of religion, may have been the primary cause of placing one man in the situation where he is to choose between belief and unbelief ; while a neglect of early and happy opportunities, coupled with the temptations of vice in after life, may have placed another in the same situation. It must be altogether unnecessary to describe the course which one of the latter class will take to fortify himself in his unbelief. His prepossessions, at least, are unfavorable to religion. The ideas which he would form of it would be, that it was a gloomy absurdity, and an enemy to human happiness, because he thinks that happiness consists in the course of life which he for the time is leading, and that, he knows, is any thing but a religious life. The pleasures of sin, though enduring but for a moment, are to him nevertheless pleasures ; and he is glad to be told, and struggles to satisfy himself in the belief, that, since some have rejected revelation, it may not after all be a matter really of life and death. It depends altogether upon the force of such influences, and the presence or absence of opposing ones, what shall be the strength with which unbelief operates upon his mind, and affects his conduct. But let this be as it will, if his unbelief be but the consequence of his love of sinful pleasures, and a distaste for the requisitions of a religious belief, it is nothing less than a gross and deadly sin, a sin for which no one is responsible but himself.

The causes here intimated as the probable grounds of infidelity may be mixed in all proportions, and connected with others of a less tangible nature. But when the matter comes to the test of discussion, appearances are somewhat different. Whatever may have been the means which a man may have used in convincing himself that a revelation is an impossible thing, and that all who believe they possess one, are deceived, when he is desirous of spreading his views, he finds it necessary to go through a course of self-discipline, to fortify himself against himself, as well as

against others. It is probable that many men, when they have placed themselves in this situation, are brought back to their senses, by a few moments of quiet thought. They may well stop and consider whether they are correct in supposing themselves so much wiser than the multitude. And it is here too that early religious impressions will return. The voice within will make many a struggle to be heard. It is certain there were moments in the life of Voltaire and Hume, (we say nothing of Paine, for it is said that he never thought at all except when under the influence of strong drink, and it would be an insult to religious feeling to suppose it could come in at such a time,) as well as of most other infidels, when the thought pressed heavily upon them, that there must be something to satisfy those earnest cravings of the soul, which all but religious faith does but mock. So many are the ties by which the Creator has bound us, that reason at times resigns herself implicitly to faith, feeling that there must be a dread something in the wide range of intelligence, which it cannot but recognise, though it will in vain hope to fathom. For below all the infirmities and biasses of the mind, in its very depths, lies the germ of religious feeling,—placed there by Him of whose essence it is a part. It is a spark which can never be extinguished, though it may be kindled into a bright flame, or dimmed by an inferior principle. How he may effectually smother this divine light must be the first attempt of the infidel. We have heard an infidel of the present day describe the manner in which he freed himself from the restraints of religion, but from some cause he made no mention of the process which we here suppose so difficult.

But, when this is as nearly completed as the nature of the case admits, what remains is comparatively easy. The prospect of encouragement and support will outweigh the fears of public exposure; and the ambition to “reign,” though it be “in hell,” will balance every deficiency. There will always be found some, likewise, who will suffer themselves to be misled by those deceitful smiles, which life may at times present, when the restraints of religion are removed. But even if an unwillingness to submit themselves to the influences of religion forms no part of their infidelity, the novelty of the doctrines, and a certain ill-defined distrust in things which they consider, if not absolutely beyond the

reach of their faculties, yet at best shadowy and mysterious, will entice many into the snare. Perhaps they may hope to learn the causes why man is still so ignorant, notwithstanding the boasted advancement of knowledge. This question at least is one which the infidel promises to answer for him by the sweeping decision, that superstition is at the root of the matter. It is to Christianity that he attaches the blame of cramping man's intellectual nature, impeding his progress, and placing an insuperable barrier to the attainment of the highest point which his capacities would enable him to reach. It is Christianity which creates those offensive distinctions in rank and condition, and draws the deep line of division between common interests. Thus by accusing religion, whatever be its form or origin, of being a foolish and unnecessary restraint, and by predicting an imaginary state of society, where the goddess of reason will be the idol of general worship, the specious doctrines of infidelity and atheism become powerful weapons in the hands of the deluded and the vicious.

We said that infidelity among us, had assumed a very lofty tone. Though every pretence to argument on which it depends, is but a repetition of the stale and oft-refuted objections of infidels of former times, the infidelity of the present day is characterized by a greater freedom in expressing itself, a more open manifestation of its designs, and a wider operation of its effects. A glance at one of the now numerous publications advocating the doctrines of "Free Inquiry," will surprise any one who has not traced its progress. Not that either wit or learning contributes to its support. We speak of that which is inculcated openly among us. Infidelity has now descended from whatever high station it may at any time have occupied, and finds its champions and advocates among the ignorant and the vicious. It deals altogether in low and scurrilous ribaldry, or in rash assertions and foolish predictions. Matters of fact are disregarded or misrepresented. "The heroes of the Revolution," the leading political characters of our country, ever since its independence, are boldly claimed as open or secret enemies of Christianity. The most distinguished literary and scientific men of our country at the present times, a late infidel writer* confidently asserts, are scoffers

* Dr. Cooper, in a late number of the "Free Inquirer."

at the faith. The same person (who may or may not know something of geology) has said, that the friends of the Bible are trying to stifle the progress of geological science, because it interferes with the Mosaic cosmogony. This assertion will pass for what it is worth, especially when we happen to call to mind the fact, that Cuvier himself, one of the most distinguished geologists the world has produced, died while composing a lecture, the very purpose of which was to show the concordance of the Mosaic accounts with the results of his laborious inquiries and investigations.

Against Christianity itself, its origin and sanctions, little is advanced. We gather this from their publications, and what they are pleased to call their "Scientific Lectures." The corruptions of Christianity, the persecutions and wars which have taken place under its name, are their most frequent topics of discussion. We are at a loss to conceive where they would have found materials on which to exercise their skill, had it not been for the Crusades, (which they are very particular to designate as the *Holy Wars*), the horrors of the Inquisition, the burning of Michael Servetus, the banishment of Roger Williams, and the burning of the Quakers at Boston. With what they say on such subjects we perfectly agree. Every friend of Christianity has wept at such perversions of a religion of "peace and good will." Indeed it is a matter of much surprise to us, that when they wish to enlarge upon such topics, they should put themselves to the trouble of providing original materials for the task. Passages may be found in the writings of Christians, which place these matters in as forcible a light, as any modern writer, however free his assertions or his inquiries may be, can reasonably wish. The words of the Master, — "Put up thy sword into thy sheath," would form an appropriate text for all those, who, by holding up the perversions and corruptions of Christianity, would but set its original purity and native divinity in a stronger light. All that we ask, is, that the blame of such impious proceedings be laid where it belongs. If our love and respect for the Saviour and his instructions, were but the common feeling which man bears for his fellow, we should oppose the libellous attempt to charge him who said, "My kingdom is not of this world," with introducing a system, which has flooded empires with blood, and identified the cause of God with worldly aggrandizement and power.

The "Tyranny of Priestcraft," is another hobby upon which infidelity capers and vents its rage. Infidels love to represent the clergy as nothing better than a band of interested deceivers, connected together by a kind of Freemasonry, assisting each other to suppress the liberty of conscience and the exercise of reason, to oppose the progress of learning and the rights of the lower classes. Society, they say, is duped and imposed upon, merely to support a lazy body of men, who may live at their ease, and grow rich on the credulity of the ignorant; — an assertion most wonderfully contrasted with the testimony, which the feeble frame of many a young martyr to the cause of religion bears to the arduousness of his office.

There is one more ground of complaint urged by infidels, and that is, the enormous expense of supporting the institutions of Christianity. They state, with the strongest feelings which the bare mention of so much money may excite, that Christianity costs the country more than twenty millions of dollars annually; and in the suspicious words which we remember to have seen used before, suggest that "this money might be given to the poor," or spent in the education of children. One would be led to suppose, from the language which infidels use on this point, that "Temples of Science" (which, if we may credit their assertions, are in a few years to adorn the towns and cities of our country) could be erected without the least expense, and that the prices (by no means moderate), annexed to those scandalous publications, called "Liberal Tracts," were merely nominal. The circumstances of those on whom infidelity now principally acts, renders this argument very specious, especially when it is pressed upon them with all the envy and malignity, with which we have heard infidels express themselves.

It seems to be the opinion of many, that infidels depend much, for their arguments, on the discordant opinions of sectarians, the condemnation which one party passes upon the chief tenets of another, and the exertions which one sect makes for the express purpose of defeating the aims of those who in their turn are opposers. But this is not, to any great extent, the case. Though the weapons which Christians have used against each other, are, in some instances, turned against them all, this is merely the by-

play of infidelity. It is chiefly for the sake of variety that the active infidel resorts to those abusive attacks of Christians on one another, which human passions and infirmities, whatever the restraining principle may be, will always occasion. Instances of hypocrisy, of pretended conversion, and blind zeal are at times held up to raise a sneer from the deluded hearers. And so, too, no ridiculous story which malice can invent or slander propagate, is allowed to pass by untold; on the contrary, the utmost possible use is made of every thing of the kind which offers itself. But infidels stop not here. Some will sneer at every principle of religion, whether its effects be good or bad. As might be supposed, if they are willing to dispense with Christianity, they are ready to throw off all the beneficial influences which it has exerted and can exert in promoting the objects of moral reform and general benevolence. A Temperance Tract, is, in their opinion, as useless as the Bible. Strange as it may appear to us, it is confidently asserted, that Christianity has never been productive of a particle of good, and that, if the doctrines of the New Testament were implicitly obeyed, the effect, so far from being what we should expect, would only be, to make men superstitious, selfish, ignorant, unmanly, and passive recipients of injuries. It is even said, that the morality of the gospel is positively injurious and deficient. The spotless character of the Saviour, which till very modern times was respected, where it was not adored, is now calumniated. Yes, the blaspheming infidel has dared to do this; the lips which should sooner have withered than pronounced the words, have stigmatized the Son of God, who knew no sin, as not only a deluded impostor, but as a liar and a thief.

But we shall greatly mistake if we think such reasonings and views are the sum and substance of modern infidelity. True, it is by such views that infidelity now spreads its gloomy and blasting influence;—these are the doctrines which are now taught to young and old, and under this aggregation of sin and error many have gone to their account. Though we feel satisfied that such are the only weapons which the proselyting infidel can and does use, we know that unbelief may exist in the minds, and influence the conduct, of those who would spurn the idea of lending their voice or their attention to these vile purposes. It was for

this reason that we made the distinction between those who hold infidel sentiments, and those who are active in spreading them. We hinted before, that the unbeliever himself was ignorant of the true nature of his opinions, till he felt induced to express and spread them. He may be at heart a most thorough skeptic, — absolutely denying the existence of what is called a moral nature within him, and positively refusing to enter upon the investigation of the nature, purposes, and claims of Christianity. The infidelity which is now spreading over our country in sneers at religion, and contempt of all authority whether human or divine is one thing, and that which is locked up within the hearts of many is another. The former is satisfied with being the enemy of the Christian faith, — the latter claims to be the friend of man's best interests.

That, in the rapid advancement of science and the discovery of truth, the imaginations and wishes of many should run away with their wisdom, is but what we ought to expect. It is a principle claimed as indisputably true by some of this class, that, since man's position is continually changing, and since the objects of his inquiry and attention are, and ever must be, on the advance, he will, in process of time, look back upon his present situation, and discover that he was entirely under the influence of error. Now to anticipate the time when this prospective state of perfection will be attained, and to pronounce the present state of things absolutely and totally wrong, is a very easy thing. Here is the origin of those views, which, under the name of infidelity, are now destroying, rather than perverting the hopes and interests of man. A scheme founded upon this principle is that which has lately found some advocates in our country and in Great Britain. Such, in particular, is the system of Miss Frances Wright. We have heard it forcibly remarked by one thoroughly acquainted with the matter, that no two people could be more different than Miss Wright, as she is understood and represented, and Miss Wright, as she really is. Many who condemn her sentiments, and picture the startling features of infidelity, as they fancy, from her teachings, we are sure would change the tone, if not the substance of their arguments, did they know what her abstract principles really are. Instead of giving vent to their horror and amazement at the fancied

immorality of her system, they would be much more inclined to deride it as visionary and nonsensical.

This philanthropic lady, who, in her own opinion, is undoubtedly sincere in her labors for the best good of mankind, has, by some means or other, possessed herself with a few bright ideas of the perfectibility of man, without paying as much attention as might have been wished, to the necessity of employing certain indispensable means for attaining that desirable point. By a bold flight of her imagination the time has already come. Man no longer looks to another scene of existence for the fulfilment of the purposes of his being. Nothing but an absolute refusal to coöperate with nature in obedience to her laws, has checked the universal prevalence of order and happiness. Man never had a right to expect to know any thing, as long as he recognised the existence of a limit where his endeavours to know more must yield. Religion teaches us the existence of such a limit, and, more than all, fixes it very near to us; consequently religion is all nonsense. Laws are made only for rogues; but the universal prevalence of a sound philosophy will lend its sanction to one at least of the maxims of the old morality, which says, "Honesty is the best policy"; laws then may be dispensed with altogether. All artificial restraint and interference in matrimonial matters, and others of a similar nature, is only rendered necessary because reason does not exercise her proper influence, but reason is to become the idol of universal worship;—rational principles only will unite the husband and wife, rational principles only will separate them; and it is rational they should.

Here we have the shallow compound of assumptions and inferences which constitutes that hideous spectre, "Modern Philosophy." Those who receive the whole scheme, and will not enforce one of its principles without the whole, are a very harmless set of wretches, and should be candid enough to ascribe the privileges which they possess in the security of their lives, property, and means of enjoyment, to one of the few redeeming excellences of the present system of things. But the difficulty lies here. There are but very few whose mental powers are competent to the task of realizing the predicted glorious state of things, without dwelling for an instant on the means by which it is to be

brought about. The novelty of the doctrine attracts hearers, some of whom, it will certainly be no disparagement to them to say, are more attentive than reflecting. It is wonderful to see how they will drink in the sage predictions uttered with all the gravity of oracular secrecy. All at once the truth flashes upon their minds, that, during the tedious revolutions of six thousand years, the world has not come into possession of a single truth; that the systems of education, law, philosophy, and religion, which now prevail, are defective at the very core, and that, even if no others are as yet decided upon, it is best to give them up entirely. As we before remarked, if the whole system of "Modern Philosophy" be kept together, its very folly will render it harmless. But neither its friends, nor its enemies, receive it in this manner.

There will always be found some restless spirits, who are inflamed to acts of the most inconsiderate rashness, merely by a love of something new, or a feeling that they have come into the possession of a great truth, which it is of the utmost importance the world should know. Calm reflection is, in such a case, entirely dispensed with. We have in our view a man who was once a minister of the Gospel, but is now an active infidel, and one of the main pillars of the cause in this section of the country. He professes to have discovered that men were under a great delusion, at least so many of them as acknowledge the divine origin of Christianity, and to have been prompted by a sense of duty to make known his discovery. Whether he pretends to any originality, we know not; but we should be inclined to suppose that he did not, from the air of antiquity which pervades the arguments by which he hopes to prove that Christianity is a delusion, and that religion and superstition are synonymous terms. But the subject is of too serious a nature, to be spoken of in other than a serious manner. The same discovery is made by others, and is nothing less than that man does not need the influences of religion, nor morality the sanction of a revelation. We have spoken of the kind of arguments which the infidel uses to establish these points. They are necessarily directed against the divine origin of Christianity, and the moral nature of man, and, though not openly grappling with these truths, strive by covert attacks and implied motives to effect their object.

These arguments are such as we should expect to see made use of, when we consider the characters and conditions of those who frequent the halls of modern infidelity. It may be considered a rash assertion, but it is one which observation and inquiry have convinced us is true, that there is not a man in this country, whose mental and moral attainments are above the common standard, who is willing openly to advocate the doctrines of modern infidelity. We say mental and moral attainments. We know there are some men who seem willing to rank themselves among "Free Inquirers," who maintain a respectable standing in society, and earn an honest subsistence as mechanics or traders; but the arguments and the reasoning which satisfy them of the correctness of their views, put the strength of their intellectual powers in rather a questionable light. But, though there may be some whose moral character is irreproachable, and whose errors are to be laid entirely to a neglect or perversion of intellect, by far the larger number of professed infidels consists of those who are followers of Paine in freedom of action, as well as of thought, and care as little for the laws of man, as for those of God.

The bloated countenances of the victims of intemperance and crime, which crowd the halls of Free Inquiry, give us an index not likely to deceive us, of the kind of instruction to which they listen. The ignorant and those who have been disappointed in their schemes or prospects, will give their presence, where they may hope to be on a level with the rest, and perhaps acquire the possession of unearned happiness. There also is the wretch who lives only for the gratification of his appetites, and thinks the lowest principles of his nature worthy of his sole attention. There will be found the drunkard, the gambler, the libertine, herded together in a fellowship of iniquity, and uniting their various tastes in the same unhallowed objects. The excitements of music and of dancing are added to complete the thoughtlessness of the scene, and thus, by artfully mingling enjoyment with the doctrines of infidelity, the deluded mortals would hope to convince themselves that pleasure belongs peculiarly and exclusively to their freedom from all religious influences. It is enough to excite the indignation as well as the pity of the most charitable observer, who has risked his person in the tainted atmosphere of the infidel lecture-

room, when he sees around him a crowd of vagabonds, collected from every sink of corruption which a populous city contains, listening to the words of a deluded man, while he strives to undermine the foundations upon which the social compact is sustained, and classes the noblest truths to which the human understanding can attain along with the prejudices of infancy. He will hold up to them the doctrines of infidelity, as the result of all the wisdom which man has acquired in the long course of ages. So far from admitting, what is nevertheless an indisputable truth, that Christianity has been the principal agent in enlarging the circle of human knowledge, and of opening the highest sources of inquiry at the same time that it stimulates the mind to action, he would ignorantly think to prove, that, had the Christian religion never been known, man would now be all that his most enthusiastic dreams have ever fancied. Still the only point in which infidelity appears consistent with itself, is, in claiming for the mind to which it assigns so low an origin, no nobler objects of inquiry, than its supposed cause may present. Man's motives, duties, and hopes are confined entirely to a few short years on this unstable mass of matter. Every aspiration after higher pursuits, every tendency to an enlarged exercise of the mental powers, is checked as the offspring of a superstitious and deceitful fancy.

Infidelity, nevertheless, quotes its great names. We are referred to some few, but eminent philosophers, who, after having looked deep into the mysteries of mind and matter, were content to stop at secondary causes, desiring to look no higher. That there have been some, who, in a civilized state of society, have maintained the ground that religion was absolutely unnecessary in the individual and social concerns of life, is thought to be sufficient proof, that religion, with all its forms and observances, is at best a cumbrous and unnecessary appendage. That some have lived respected and esteemed, though unbelievers, is brought to prove that morality is independent for a sanction as well as a code upon religion. That some have supported themselves in adversity, and quietly passed out of life without the consolations of a religious faith, is considered satisfactory proof that happiness is independent of such a principle. No distinction is made between what have been the effects

of infidelity upon single individuals, and what would be the consequences, were it a general thing. The manner in which the few who have professed it, have been influenced by those who opposed it, is not considered in the discussion.

The advocates of infidelity well know that no man willingly resigns the hope of another life, if he can see any reason for sustaining that hope. It is on this point that they make use of all the sophistry which the infidelity of former times has brought together to disprove the immortality of the soul. Materialism, with all its bold decisions upon points far beyond the reach of man's intellectual capacities, is advocated, to prove that the mind is dependent upon the body, and that consciousness must cease with death. Still, as might be expected, they find it to be a hard matter to convince their hearers, that men may live a good and happy life, and die a happy death, without the influence or support of a religious faith. A book has lately been published and circulated among infidels, which professes to give an account of the last moments of celebrated "Liberal Writers." We have not been able to obtain the book, and can judge of it only by the remarks of those who seem willing to receive it as true. The last moments of infidel writers have indeed been often appealed to as proofs, that the soul can sustain itself in the dark hour without the consolations of religion; but it is all a deceitful mockery. The death-bed of those who have lived without God in the world, who have sneered at every principle of religion, and, by the help of an abused philosophy, have striven to undermine the foundations of Christianity, — the groans of conscience there felt, the gloomy prospect of annihilation, and the unconquerable dread of punishment, increasing tenfold the agony of the moment which separates soul and body, — will read a mournful lesson to the unbeliever. We have the testimony of physicians who attended their wretched exit, and it cannot be disputed. We know the pertinacity with which Voltaire persisted in sending for a priest, in spite of all the remonstrances of his friends, when his *philosophic* mind was terrified at the prospect of dissolution. The pusillanimity which he displayed was such as to excite his own ridicule, when for an interval he recovered. But with the return of danger, fear again subdued him. Total annihilation seemed to him desirable, for he feared some-

thing far worse, and, in the humility of his agony, he implored his physician to procure him a treatise, written *against the eternity of future punishment*. It was Gibbon who said, that "the immortality of the soul is at some times a comfortable doctrine." There probably never lived a man who felt more the value of existence than he did, and nothing can surpass the despondency of the words, in his letter on the death of Mrs. Posen, where he says, "All is now lost, finally, irrecoverably lost!" It was Hume who said, "I am affrighted and confounded with that forlorn solitude, in which I am placed by my philosophy. When I look abroad I foresee on every side, dispute, contradiction, and distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I, or what? From what causes do I derive my existence, and to what condition shall I return. I am confounded with these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness." * When the French philosopher, Diderot, felt that his end was approaching, he sent for a priest, and determined to confess and renounce his errors. But his friends, not being pleased at the idea of his renouncing atheism, surreptitiously hurried him into the country, where he died.

But it would be a waste of words, to prove that the most philosophic apathy, cannot fortify the bed of death against the fear of an hereafter. Atheistical philosophers may have enjoyed some moments of happy unconcern, and prided themselves on their elevation above what they call the superstitious fears of those who recognise the existence of an immortal soul in this frail tenement; but an age of such an existence would not afford an equivalent for an hour of that happy joy which the Christian feels, though it were the last of a short and unhappy life, and passed in the darkness of midnight on the bed of death.

It would not be possible, even if it were desirable, to give the statistics of infidelity among us. Unless we could look into the hearts of men, and form a correct opinion of the precise state of their religious impressions, we must be unable to say whether they are believers or infidels. We can

* Treatise on Human Nature, Vol. I. p. 458.

have no idea of the influence which may have been exerted on the mind of an individual unless he chooses to manifest it; and we should be likely to err greatly if we supposed that they only were unbelievers in the divine origin of Christianity, who favored the operations of infidels. We cannot doubt, however gratifying it might be to us, but that there are some who attend upon the ordinances of religion, and outwardly conform to its requisitions, and yet are far from being convinced of its truth in their own minds. Every Christian congregation will furnish all possible degrees of belief and unbelief, beginning with those most firm in the faith, and descending through those whose faith, sometimes clear and sometimes dim, is always wavering, down to one who knows nothing from experience of what are the hopes and blessings of the Gospel. Of such circumstances we must be ignorant.

Nor is it much easier to discover what part of those who openly declare themselves infidels, by their conduct and company, are absolutely and totally dead to all religious principle. Their ranks are continually changing. This is equally observable in small as well as in large communities. As we have recently seen, where an infidel lecturer makes his appearance in a country town, some few will collect around him from various motives, — from simple curiosity, the love of something new, discontent at certain religious movements by which they have been affected, or an aversion to all religion, originating in a prejudiced or vicious inclination. Where this has been the case, it is easy for the chief mover in such operations, to select an inhabitant of more or less influence in the place, and make him the “agent” in receiving and distributing the means of corruption. If great exertions are used, much temporary evil will undoubtedly follow. But where mild and judicious measures are exercised, no permanent evil consequences are likely to ensue. Even where these have not been used at all, very slight causes have sometimes entirely removed the evil, at least for a time. It was remarked a short time since, that, in one of our large manufacturing towns, where many were under the influence of infidelity, the panic caused by the expected approach of the Cholera put a most salutary check upon their labors. Revivals in religion, and the agitation of questions of great general interest, have often produced the same effects.

Still there are some who continue to labor in the spread of infidelity. They are well furnished with means, such as they are, and often show an earnestness and zeal which would be honorable to a holier cause. The sentiments which are advocated in their publications, are of such an accommodating nature, as to suit those who are at enmity with some other of our institutions besides the Christian religion. Temperance, tract, missionary, and Bible societies, are all spoken of in an abusive manner, while political matters are by no means left out of view.

The difficulty, not to say the impossibility, of giving infidelity an influence over the respectable and enlightened portions of our community, has suggested the practicability of spreading it in the less cultivated and newly settled parts of the country. The West is the field of exertion for the infidel, as well as for the enterprising farmer, the man of genius, and the Christian minister. The accounts which are given of the state of religion there, if they be not exaggerated, are such as to arouse the energies of the most indolent and unconcerned among us, who care at all for the present happiness and future welfare of our country. If we wish that our religion should plant its institutions there, in order that it may prevail in the growing prosperity of that large portion of our country, we cannot but feel that we are called upon to labor, even though the enemies of our faith were inactive. That their unhallowed zeal makes our duty more urgent, is plain to every one.

We would not picture forth in all their startling colors the legitimate and inevitable consequences which would ensue, were infidel sentiments to gain supreme ascendancy in our land. He who attempts to do this in proper colors, will be shocked at the productions of his own imagination, before he has half completed the work. We would recommend to those who are as yet unaware of the consequences which must assuredly follow the general diffusion of the principles of modern infidelity, to peruse the *Arguments of the Commonwealth's Attorney*,* where they are strongly and accurately delineated. "Blasphemy," says Mr. Parker, "is but one part of the system. It is but one step, a fatal one indeed, still but one step in the road to ruin." The

* Especially from page 81st to the end.

disorganizing and deadly scenes, which were for a short period acted upon the comparatively narrow soil of France, will scatter ruin and despair over our whole continent, if the germs of that poisonous weed are allowed to grow and ripen. Though the work of desolation would be gradual, it would be none the less certain. The first step taken, to go on would be easier than to recede. Once let the wholesome restraints of Christianity be removed by a denial of all the truths of revelation, and the Creator himself will next be blotted out from his creation. Atheism will reverse every principle of morality and justice, — passion will reign supreme, and man's intellectual part will be content to grovel among the perishing objects which it acknowledges as its equals. The consequences of sin will be thought to be confined to this life ; and, if they can be avoided here, vice will possess all the rewards and honors of virtue. The principles upon which society depends for its proper order, and even for its existence, will be destroyed. Children are no longer to be dependent upon their parents for education and support. The rights of private property will be at an end. Marriage is no longer to be binding, even as a civil contract. The physiological laws which the Creator has established for the reproduction and continuance of the human species, are to be perverted from their end, and made to minister only to the most licentious gratification of sensual appetites. Murder in one of its foulest and most atrocious forms, — infanticide before birth, is even now acknowledged as a privilege, a right, and in some instances an obligation. The most villanous treatise that ever secured a continued existence by being committed to print, has been written by a criminal in one of our prisons, for the express purpose of teaching the easiest method by which this horrid result may be attained, and is now in the hands of many of the young of both sexes in this city.

Such are the acknowledged ends which the deluded victims of infidelity have in view.

We have no room to enlarge upon this point, nor to suggest preventives or remedies, even if we felt qualified to do so. Though we have endeavoured to give the characteristics of infidelity, as it exists among us, we would not be understood as inferring, that, as such, they should excite alarm, as if Christianity was now attacked with a bolder hand, than

it has triumphantly withstood from the hour of its first propagation. Fear forms no part of the feelings which our subject should excite. Christianity has not passed through the storm and siege of nineteen centuries, in which power and wit and learning have been unsuccessfully arrayed against it, to be now overthrown by ridicule and bold impiety.

"Its sacred fane
Has stood the shock of ages, and shall tower sublime
Above the waves and winds of time."

We repeat, that the religion of the Gospel contains within itself abundant means of resistance against every attack which may be aimed at it, as a Revelation from God, and a perfect moral code, adapted to man's weakness and his wants. But when its rejection by unbelievers is united with principles and practices destructive to morality and order, and utterly subversive of the peace, and even the existence of society, then the friends of the Gospel must come forth, as the friends of the law, and must enforce its obligations, in spite of the foolish cry of persecution, and the cowardly imputation of "priestcraft and hypocrisy."

[For the Christian Examiner.]

ART. IV. — *Review of the Essentials of Christianity.*

"IT is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners." The reformation and salvation of sinners were the great objects of his mission and his ministry, and of the religion which he instituted and enjoined. As Christianity is a revelation from God, to teach men what they must do to be saved, it is reasonable to suppose that some things are essential, as conditions of pardon and eternal life. It seems also reasonable to suppose that those things which are essential or indispensable, are so represented by the faithful and true witness. To his teaching and his revelations, therefore, it behooves us to look for the essentials of Christianity.

By the essentials of Christianity we would be understood to mean, those things, without which we cannot be the obedient disciples of Christ, nor obtain the salvation which he came to effect. In regard to the question, What are the essentials of religion? a great diversity of opinion has existed among the contending sects of Christians. But if we can obtain Christ's testimony on this subject, we shall have the truth from unerring lips. We may not expect to find him saying, of any one doctrine or duty, *This is an essential of Christianity.* But we may perhaps find that he has used language clearly denoting what is essential. Any thing which he represents as essential to discipleship, to the pardon of our sins, or to entering the kingdom of heaven, may be safely regarded as an essential of the Christian religion. So, if he has mentioned any thing by which his disciples may be known or distinguished, this may be esteemed an essential. On these principles we shall enumerate some of the essentials of Christianity. But to prevent misapprehensions a few things may be premised.

First. The ministry of Christ was among a people, to whom had been committed the oracles of God, so far as these are contained in the Old Testament. From childhood they had been educated in the belief of one living and true God, who had revealed himself to them as "the Holy One of Israel." These facts may be regarded as the reason why the Messiah did not mention a belief in the existence of God, as one of the essentials of Christianity.

Second. As the salvation of sinners was the object of the Messiah's mission, in his preaching he addressed men as beings who needed to be saved from their sins. Of course, his teaching was adapted to the reformation of mankind, and to correct false opinions relating to moral right and wrong.

Third. As Jesus came as God's ambassador to introduce the Gospel dispensation, and to make further revelations of God's forgiving love, both to Jews and Gentiles, it was of great importance that men should believe in him and rely upon him, as one commissioned and sent by the Father of all, to make known his purposes of love and mercy. Hence, we find that Christ was particularly careful to have it understood that he was not an impostor, that he came

not in his own name, or to do his own will, but as one sent of God to do the will of him that sent him. As proof of these facts, he referred not merely to the testimony of John the Baptist, and to the voice from heaven at the time of his baptism, but to the numerous miracles which he had performed in the Father's name. Until men were convinced that he was commissioned by God, they could not receive his instructions and precepts as of divine authority. This we may regard as a good reason for his making faith in himself an essential of Christianity. Hence, too, we find John saying, near the close of his narrative, "These things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." John xx. 31.

We may now exhibit a list of articles, which have the Messiah's stamp as essentials of Christianity.

1. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

2. "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life." John iii. 36.

3. "Except ye repent, ye shall all likewise perish." Luke xiii. 3.

4. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v. 20.

5. "Except a man be born again, he cannot see the kingdom of God." John iii. 3.

6. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3.

7. "Take my yoke upon you, and learn of me, for I am meek and lowly of heart; and ye shall find rest to your souls:" "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Matt. xi. 29, and Luke xiv. 27.

8. "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35.

9. "If ye continue in my word, then are ye my disciples indeed." John viii. 31.

10. "If ye forgive men their trespasses, your heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi. 14, 15.

11. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven." Matt. vii. 21.

12. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man who built his house upon a rock;" — "and every one who heareth these sayings of mine, and doeth them not, shall be likened to a foolish man who built his house on the sand." Matt. vii. 24, 26.

13. "For every one who exalteth himself, shall be abased; and he who humbleth himself, shall be exalted." Luke xviii. 14.

In the first of these articles the love of God is spoken of as the source of all that Christ has done for the salvation of men; and the Messiah is brought to view as the medium through which God displays his forgiving love.

The second article mentions believing on Christ as an indispensable condition of that life which the Gospel offers through him; and as evidence that this life has commenced in the soul. This may account for John's saying, "Who-soever believeth that Jesus is the Christ, is born of God," or *begotten* of God. 1 John v. 1. So much is not said of believing any other doctrine of the gospel. Yet how very seldom at the present day is this doctrine so much as *named* among the essentials of Christianity!

The last of the enumerated articles exhibits the principles of divine retribution. This is of such importance that it was stated by Christ on three different occasions. It shows what temper of mind we must possess to be exalted in the kingdom of God.

All the articles between the second and the last, illustrate either the nature of saving faith in Christ, or that humility of heart which is an indispensable condition of divine approbation. Other passages might have been quoted to illustrate the essentials of Christianity; but they are perhaps all implied in what we have already quoted; and several of these mutually imply each other.

The great purpose of all the articles which Christ rep-

resented as essential, is to save men from their sins, and to bring them into a state of moral or spiritual conformity to the Captain of their salvation. He that complies with these indispensable conditions will possess that love which is the fulfilling of the law, and that meek and quiet spirit which is, in the sight of God, of great price. To be of such a temper of mind is essential to gospel obedience, and to the enjoyment of that felicity which is prepared for the people of God.

The twelfth article embraces an important principle or idea, which should be understood in all the others. By the words, "Whosoever *heareth* these sayings of mine and doeth them, — or doeth them not," we are taught that what things soever the gospel saith, it saith to them who are under the gospel, or who are favored with gospel instructions. The requirements and threatenings of the gospel extend only to those who have opportunity to hear them. God does not hold the heathen as responsible for gospel privileges until these privileges are extended to them. In regard to those who are denied these privileges, God will know how to judge them in a manner which shall display both his righteousness and his mercy. In his hands we may safely leave them. The Judge of all the earth will do right.

It is worthy of serious notice how very different are the essentials of Christianity, as stated by the Messiah, from those doctrines which have been taught as essentials by uninspired men. How often have we seen lists of essential doctrines, so called, which did not embrace a single article which was ever uttered by Christ, or which was ever represented as an essential article by him, or by his Apostles! In modern catalogues of essential articles, it would almost seem, that the writers or compilers had studiously avoided every article which Christ mentioned as essential.

Where shall we look for a passage in which Christ said, — 'Except ye believe that God is three distinct persons of equal dignity, ye shall in no case enter the kingdom of God?'

Or, 'He that believeth on the Son, as the second person in the Trinity and equal with the Father, shall have everlasting life; but he that believeth not on the Son as the Father's equal, shall not see life.'

Or, 'Except ye believe that God shows his displeasure

against the first sin of Adam, by bringing all his posterity into the world with a nature wholly sinful, and under his wrath and curse, ye cannot see the kingdom of God.'

Or, 'Except ye believe that God forgives the penitent only on the ground of a vicarious punishment, which he inflicted on his innocent Son, of equal dignity with himself, ye cannot be my disciples.'

Or, 'Except ye believe that the repentance of a sinner is impossible, without the supernatural influences of the Holy Spirit, ye cannot be saved.'

Or where shall we find a form of speech, denoting what is essential, applied by Christ or his Apostles to any one of the doctrines which are at this day contended for as essential, or as a test of Christian character? We have examined the Scriptures not a little, and, as yet, we have been unable to find the least evidence, that any one of the modern, supposed essential doctrines, was so regarded by any inspired teacher or writer.

We may then ask, by what authority can any Christian, or sect of Christians, form and establish as a test of character, or essential article of faith, any thing which was not so represented or taught by Christ or his Apostles? We believe it to be impossible to show whence such authority could be derived, or to show that such acts are not of the nature of injustice or usurpation.

By careful examination it will be found that whatever Christ taught as essential, was adapted to produce humble and kind affections, — the very reverse of those which have too commonly been evinced in supporting such essentials as have been fabricated by uninspired men. Christ proposed no mysterious or unintelligible propositions, as essential articles of faith, — nothing more unintelligible, than that he was "the Messiah, the Son of the living God." Indeed he taught nothing as essential, which may not be included in the wisdom that is from above, that is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

The consequences of overlooking or disregarding what Christ taught as essential, and substituting the products of man's wisdom, deserve the most serious consideration. For to this policy may be ascribed by far the greater part of the contentions and persecutions which have occurred among

Christians. Indeed, something analogous to this occasioned the persecution which was suffered by the Messiah himself. The scribes and Pharisees had their system of essentials, on the ground of which they reviled, impeached, and persecuted the Prince of Peace. As in his opinion it was lawful to do good on the Sabbath, he healed on that day. On this ground they were not afraid to say, "We know that this man is a sinner." As he, in answer to questions, acknowledged before the Sanhedrim, that he was the Son of God, they accused him of blasphemy, and adjudged him as deserving of death. Hence, we may see that purity of character is no certain security against being defamed and persecuted, by men who dare to establish such essentials in religion, as are not authorized by God; and the fact that the pure character of the Messiah was thus calumniated, should make fallible men careful in regard to judging the hearts of those who happen to dissent from their self-invented essential doctrines.

It was not many years after the resurrection of Christ, before difficulties arose among his disciples, in regard to the essentials of religion. Some of the Jews, who avowed their belief in him as the Messiah, seem not to have been satisfied with what he taught as essentials. To these they wished to add circumcision; and thus they taught others who believed in Christ, — "Except ye be circumcised after the manner of Moses, ye cannot be saved." Thus they would have made circumcision, one of their own traditions, essential to the salvation of Gentiles. The advocates for this doctrine occasioned much trouble in the churches, and did much to excite strong prejudices against Paul. At subsequent periods other doctrines were taught as essential, and tests of character. It would perhaps be impossible now to collect and exhibit the multitude of doctrines which have been contended for as essential, since the days of the Apostles, by one sect or another; doctrines, too, which were never thought of as essential by Christ, or any inspired writer. Each creed-making sect has had its essential doctrines; and what has been deemed essential by one sect, has been censured as heresy by another. By such means, the professed friends of Christ have been, from age to age, divided into sects hostile to each other.

It is a remarkable fact, that the doctrine which has been

placed at the head of essentials in New England, was never heard of among Christians for more than three centuries after the birth of the Messiah. The creed of the posterity of Abraham was this, — "Jehovah is our God; Jehovah is one." This was the creed of Moses and the Prophets. They regarded God as "the Holy One of Israel;" and to him, as one person, they offered their prayers and praises. To the same God, as to one person, and "the only true God," the Messiah addressed his prayers and praises. To the same God, and the same person, under the endearing title of Father, Jesus taught his disciples to pray. All the preaching, and all the prayers which are recorded in the Bible, are as strictly Unitarian, as to the personality of God, as any thing we ever wrote, uttered, or even thought. But in the fourth century, the doctrine of the Trinity was gradually formed. According to Mosheim, it did not receive "its finishing touch" till the time of the Council of Constantinople, in the latter part of the fourth century. This council, it seems, established the opinion that the Spirit of God is a distinct person. Until this was done, there was no such thing as the doctrine of the Trinity, or a "Three-One God," known to Jews or Christians. As the doctrine was formed in a most contentious state of the council, so it has been an unceasing cause of strife from that day to the present. In the quarrels and wars occasioned by this doctrine, much blood was shed, and many thousands of lives were sacrificed. Such have been some of the melancholy effects, which have resulted from the conduct of uninspired men, in assuming a right to form essential articles of faith, in addition to those which were represented to be such by the Head of the Church.

After much inquiry and deliberate examination, we can say with truth, that we believe that not so much as one of the doctrines which have been contended for in New England, as essential, within the last fifty years, was ever spoken of as essential by any inspired teacher. But, that these doctrines were not spoken of as essential by inspired teachers, is not our only objection. Several of them appear to us directly the reverse of what was taught by Christ, and really reproachful to our heavenly Father. That some of them are contrary to the teaching of Christ, we shall attempt briefly to show by way of contrast.

1. As a contrast to the doctrine, that God is *three* distinct persons, the Messiah said, — “The chief of all the commandments, is, Hearken, Israel, the Lord is our God ; the Lord is *ONE*,” or, “Jehovah is our God, Jehovah is *ONE* ;” “and thou shalt love the Lord thy God with all thy heart.” Mark xii. 29.*

2. As a contrast to the doctrine, that Christ is a second person in the Godhead, equal with the Father in power and glory, he taught thus : — “The Father is greater than I ;” “I can of mine own self do nothing ;” “The Father that dwelleth in me, he doeth the works.”

3. As a contrast to the doctrine, that God shows his displeasure against Adam’s sin, by bringing all little children into the world “under his wrath and curse,” with a nature wholly sinful ; Jesus said of little children, — “Of such is the kingdom of heaven.” He regarded men as sinners, and called them to repentance ; but, during his whole ministry, he omitted to say a word respecting the apostasy of Adam. We have no evidence, that he ever spoke of Adam, or his fall.

4. As a contrast to the doctrine, that God inflicted on his Son, a person equal with himself, “the punishment due to us all,” Christ taught, that, as a good shepherd, he should give his life for his sheep, and “suffer many things,” — not from the displeasure of God against him, as our substitute, — but “from the elders, and the chief priests, and scribes.” So, when the time approached, he said to his disciples, — “Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock, and to scourge, and to crucify ; and the third day he shall rise again.”

5. As a contrast to the doctrine, that it is impossible for any sinner to repent without the *special*, or *supernatural*, aid of the Holy Spirit, Jesus said, “Except a man be born of water and the spirit, he cannot enter into the kingdom of

* See Campbell’s translation, and his note on the text. The commandment was quoted from Deuteronomy vi. 4. Both Moses and the Messiah have given, “Hearken, Israel, Jehovah is our God ; Jehovah is one,” as a part of the first and great commandment. That God is one, not three, is a truth to which we are required to attend by “the first commandment of all.”

God." Our objection here is, to the *addition* of the idea of *special*, or *supernatural*, to what was taught by Christ; and to this we object, because we think it implies, that the common aids of the spirit are insufficient, and of course, that God does not usually grant a capacity commensurate with the duties he requires. For, while such aid is withheld, as is essential to obedience, the capacity for obedience must be incomplete.

The "Five Points" of Calvinism, which long agitated the Protestant churches, were, in some respects, different from the articles held most essential at this day. One of them seems to be discarded, and others have lost that importance, which our ancestors attached to them. The articles of faith, which one sect affirms as essential, and another denies, are not expressed in the language of the Bible. They are the "words of man's wisdom," or man's folly. The accusation, therefore, so often heard, that this man, or this sect, rejects the great doctrines of the Gospel, is generally as unfounded as it is unkind. It is but the interpretation of fallible men that is denied. Let any doctrine of the Gospel be honestly stated in the language of Scripture, and where is the Christian, or the sect, that will deny its truth? And shall a Christian be so unjust, as to accuse a brother of denying a doctrine of the Gospel, while he only denies the correctness of a fallible interpretation?

The reason why *we* dissent from some doctrines which others regard as true and important, is this; we verily believe, that the doctrines are not the doctrines of revelation. Such we suppose to be the reason why good men of other sects reject some doctrines which we regard as very important. Candor and justice require, that, on each side, we should forbear accusations, which would imply, that the interpretation of a fallible man is of equal authority with the word of God. If it be so to the man who believes it to be the meaning of Scripture, it surely cannot be so to him, who believes that the doctrine is founded in misapprehension of what is said by the inspired writer or teacher.

It is remarkable, to what extent Christians have been divided and subdivided into sects, by the unauthorized practice of setting up other articles of faith, as essential, besides those, which are designated as such, by the Head of the Church. To make a change, as to essential articles in a

religion which was confessedly of divine origin, seems to us a perilous undertaking ; and the consequences of assuming such a right have been deplorable.

Much has been said of the "soul-humbling" tendency of those doctrines which pass for essential in New England ; and it has been imputed to nothing less criminal than pride of heart, that any dissent from these doctrines. Far be it from us to reproach our brethren of any sect, or to render evil for evil ; but since it is publicly known that individuals of one sect assume the name of Orthodox and Evangelical Christians, and even reproach all dissenters from their creed as unworthy of the name of Christians, it seems to be a duty to make some inquiry in regard to these assumptions and accusations. But let it be understood, that we do not believe that *all* the Christians, nor *all* the clergy of the sect alluded to, concur in the assumptions and accusations to which we have referred. In reference to those who are in the habit of such assumptions and reproaches, we would address some queries and remarks ; and in what follows of this article, our language will have the form of an address to an individual minister of the gospel.

In the first place, we ask you, dear Sir, the following serious question. Does a fallible, uninspired man, evince an humble mind, by forming or adopting, as a test of character, such articles or propositions as were never spoken of as essential by the Lord Jesus or any of his Apostles ? Considering how very liable we all are, to err in our interpretations of Scripture, and how incompetent men are to look into each other's hearts, does not such conduct have more of the appearance of pride and self-sufficiency, than of Christian humility, meekness, and love ? How does such conduct appear to you in a Catholic, when he denounces you and all Protestants as heretics, on account of their dissent from his great and essential doctrine, that the consecrated bread and wine in the Lord's Supper are the real body and blood of Christ ? He may tell you, that this is a very "soul-humbling" doctrine ; because, like the doctrine of the Trinity, it asserts what is above reason, and seems to be contrary to it. He may also say, and say truly, that his doctrine has far more of the appearance of having been stated by Christ as essential, than either of the doctrines which you deem essential. For, not only does

Christ say of the bread, "This is my body," and of the wine, "This is my blood;" but he says, "My flesh is meat indeed, and my blood is drink indeed;" — and what is still more, he says, "Except ye eat the flesh, and drink the blood of the Son of man, ye have no life in you." May not, then, the good Catholic accuse you of great pride of heart, in so exalting your own reason as to reject the literal sense of Christ's words, assigning to them a figurative or symbolical meaning? He indeed makes out a strong case; but does he satisfy you, that the pride is not on his own part, while he ventures to judge and censure the hearts of millions perhaps as honest as himself?

Or, suppose that *we* should set up our great doctrine as a test of character, "that God is *ONE*" and not *three*, and on this ground should reproach you and millions of others, as unworthy of the name of Christians, because they dissent from our interpretation of the Scriptures. Would this evince humility in us? If not, how does it appear, that your doctrines have had a "soul-humbling" influence on your own mind?

We would next inquire, — Is it an evidence of humility in you, as an individual, to assume it as a fact, that you are really more humble, pure, and upright, than any one of the myriads of people who dissent from your creed? Does such conduct evince the temper required by Christ, when he directed his disciples to "take the lowest room?" Is it what Paul means in his exhortation, — Let each esteem others better than himself? Does it not better accord with the spirit of the Pharisee, who thanked God that he was not as other men? What must be the impression on the minds of candid people, who hear you denouncing, as unworthy of the name of Christians, such men as Newton and Locke, — including in the same wholesale condemnation, Abraham, Moses, and the prophets, who unquestionably believed in God as *ONE*, and not as *three*? If it be the nature of your supposed "soul-humbling" doctrines to produce such censorious accusations, we must think such fruits to be evidence that the trees are not "very good," — that they have not the stamp of a divine origin. Indeed, we cannot doubt, that when you see such fruits in any sect, except your own, you ascribe them to something of a nature different from Christian humility. Humility pertains to that

charity or love, which "vaunteth not itself, is not puffed up, thinketh no evil, hopeth all things." Is such the nature of your assumptions and accusations?

You may doubtless say, that you have verily thought you ought to do and say many things against the dissenters from your creed; and that you have no satisfactory evidence, that any of them are good people. So Paul verily thought he ought to do many things against Jesus of Nazareth, which things he did, by persecuting Christians with unrelenting cruelty. He might say, that he saw no satisfactory evidence, that any of them were good people. So the Jewish Sanhedrim might probably have said, that they saw no satisfactory evidence that Jesus was any thing better than an impostor. But why this blindness in the Sanhedrim, and in Saul of Tarsus? They looked at Christ and his disciples through the medium of prejudice, and judged of them by false traditionary tests, neglecting the proper and prudent means of forming a correct opinion. If they heard Christ preach, it was not that they might form correct opinions of him and his doctrine, but that they might catch something from his lips, on which they could ground an accusation. If they saw him perform the most beneficent miracles, such were their prejudices, that they ascribed these good deeds to the aid of the devil. While under the influence of such prejudices, what *could* be evidence to their minds of the goodness of the Messiah?

We well recollect, that there was a time, when many of your denomination seemed verily to think, that they ought to do many things against the Baptists; and about forty years ago, we heard an eminent minister of your denomination, express serious doubts, whether any of the Baptists were really good people. He was reminded that Dr. Stillman was a man of good reputation. But your good brother still had his doubts, though he hesitated to say that Dr. Stillman was not a good man. Yet, Sir, you are aware that the Baptists are at this time a numerous and respectable denomination. Few, we believe, at this day, think it to be either impossible or improbable, that a Baptist may be a good man. Since, then, it is so evident, that men have been very liable to misjudge the characters of those who dissent from their creed, it would seem, that there has been a good opportunity for reflecting and observing men to learn

wisdom ; and to be cautious, lest haply they should be found to fight against God, by calumniating and abusing his friends. But it is a deplorable fact, that Christians have been slow to believe the things which concern the true interest and peace of the church. They see that one sect after another is formed, and abused, — and that the very means which are employed to prevent their increase, have the contrary effect. Yet the same or similar means are still pursued in successive ages and generations.

One of your accusations and reproaches against us, is this, that we exalt reason above revelation ; — and what, Sir, are the grounds of this reproach ? When by reflection, we have found in some of the opinions which we derived from tradition and education, or in the popular opinions of others, that which seems to us to be repugnant to reason or reproachful to the character of God, we have employed our reason to ascertain, whether such opinions were not founded in misinterpretations of the oracles of God. In various instances we have found satisfactory evidence that such was the fact ; and the consequent change of our own opinions, and the reasons for such change, we have frankly avowed, and have published them for the consideration of our brethren at the hazard of reputation and worldly prospects. But this we do not regard as preferring our reason to revelation, but as employing reason to obtain a right understanding of what the mercy of a heavenly Father has revealed for our benefit. Permit us, Sir, here to ask, have you never employed your reason for such worthy purposes ? Have you not, by such an employment of reason, found occasion to alter your opinion in regard to the meaning of some ambiguous portions of Scripture ? If you have, we ask further, did you regard this as preferring reason to revelation ? and would you not have deemed it injurious in others, to accuse you of this on such ground ? If you have not employed reason in this way, such neglect may account, perhaps, for your continuing to regard as essential doctrines, the fabrications of fallible men.

We, or some who have agreed with us, that God is one, may have, on some occasions, been imprudent in what has been said of the office or value of reason in regard to revelation ; and, perhaps, it has been so with yourself. But be assured, Sir, that we employ our reason from regard to

revelation, and not in contempt of that gift. We may also observe, that we esteem revelation and reason, as equally gifts from the Father of lights ; and to speak contemptuously of reason, as some have done, seems to us little less than speaking disrespectfully of the goodness of God, by which the gift was bestowed. Reason is fallible, and revelation infallible ; yet, were it not that we possess the faculty of reason, revelation would be of as little value to us, as it is to reptiles and insects.

In regard, however, to the charge of preferring reason to revelation, we deem the charge as misplaced. For, believing as we do, that our reason is fallible, and that we are very liable to err in our interpretations of the oracles of God, we have not dared to set up any of our inferences from what we deem Scripture premises, as essential articles of faith, or as tests of Christian character. We deem it more safe for us, and more respectful to others, to acquiesce in what Christ established as essential, than to exalt our reason so far, as to assume the right of forming other tests or essential doctrines. Can you, Sir, honestly make a similar declaration ? As we have seen already, not so much as one of the articles which you have declared essential, was ever so represented by Him, who came from God to teach us what we must do to be saved. The articles, therefore, must have been fabricated by your reason, or the reason of others, fallible like yourself. Yet, is it not undeniable that you prefer these fruits of reason to the revelations of God, considered as essential articles of faith ? If they are not preferred, why are they substituted for those which have the explicit sanction of the Head of the Church ? Are you not, then, liable to the very charge which you have attempted in vain to fix on others ? Show that we have, in like manner, or in any manner equally glaring, preferred our reason to revelation, and we will at once plead guilty, and supplicate the forgiveness of God and our fellow Christians.

That we have imperfections, both natural and moral, we cannot deny ; and that there are some of the dissenters from your creed who are irreligious men, we do not doubt. But are you, Sir, free from moral imperfections ? And are there no irreligious men who adopt your "soul-humbling doctrines" ? If you can truly answer these queries in the

negative, you may have reason to suppose that your creed is more efficacious and salutary, than ours. Still, you should remember, that your creed has subjected you to great disadvantages in respect to judging impartially of the characters or the conduct of your dissenting brethren. For your creed implies the belief, that it is impossible there should be any thing morally good in those who dissent from your test of character. Prior to giving them a hearing, you have pronounced them undeserving of the name of Christians. What confidence, then, can be placed in your judgment, or your declarations, respecting them? The same that might have been placed in the judgment and declaration of him, who said of the "holy one of God," — "We know that this man is a sinner." We verily believe that some articles of your creed are in contradiction to the revelations of God. Should we connect with this, a belief that no good man can dissent from our creed, or that all who dissent are unworthy to be called Christians, would you not have reason to say, that we are in no situation to judge impartially of your characters or of your conduct? Judges of courts have sometimes declined acting, being conscious of prepossessions against one of the parties. When a prisoner is to be tried for his life, the jurors are severally questioned, whether they have formed an opinion on the cause to be tried. If any one acknowledges that he has, he is set aside, and another man is called in his room. Or, should it be made to appear, that one or more of the jurors had expressed an opinion against the prisoner, prior to the trial, and manifested strong prejudices against him, he, or they, would be set aside as disqualified. Admitting the principle to be good, on which such measures are adopted, what reliance could reasonably be placed on your judgment of any minister who dissents from your doctrine, that God is three. Have you not adopted a test on the ground of which you have denounced indiscriminately all such dissenters? And have you not been more or less employed in efforts to destroy their reputation as Christians, and to render them odious in the estimation of their parishes, and of the whole community? With what propriety, then, could you sit in a council, when one of them is to be tried? Or, of what value can be your judgment against him?

In view of the legal or common-sense principle, on which

prejudice is regarded as disqualifying a man for acting as a judge or juror, you may perhaps learn why your accusations and reproaches have not occasioned the dismissal of every Unitarian minister in the United States. If what you and some of your brethren have said against them had been generally believed to be true, their reputation would have been ruined, and they would all have been dismissed, if not hooted from their parishes and driven into exile. But notwithstanding you have so often reproached them as infidels, or as bad as infidels, as enemies to God and Christ, and unworthy of the name of Christians, yet, many of them at least, are held in esteem by men as worthy perhaps as yourself, and much better acquainted with their real characters, than yourself. We cannot account for the fact that your accusations have not been more extensively ruinous to them, except on the ground, that you and others are regarded as so far under the dominion of prejudice, that, in this case, your opinion and your reproaches are entitled to little respect. We do not esteem it a light thing to be thus reproached and denounced by our brethren of another sect; but we have consoling evidence to our own minds, that God's thoughts of us are not as your thoughts; and we recollect, that as bad things were said of the Messiah, whose disciples we are, as have been said of us, — and that he forewarned his disciples that they would have to endure such trials and reproaches. Besides, we have verily believed, that in your attempts to ruin the Christian character of your brethren, you were so bewildered by prejudice and party passions, that what Christ said on one occasion to James and John, he might with equal truth say to you, — “Ye know not what manner of spirit ye are of.” Seeing that Christ still treated men as his disciples who sometimes erred, not only in opinion, but in temper and practice, it is our aim to follow his example. We, therefore, still regard you as a Christian, while we disapprove of that in your conduct, which seems to us antichristian. We wish ever to be able to pray, “Father, forgive us, as we forgive those who trespass against us.”

You will probably say, that there have also been reproachful things said by Unitarians, which tended to injure the character of the clergy of your denomination. This we shall not deny, — and we lament, that there has ever been ground of complaints of this kind against any who dissent

from you, or agree with us. Still, if we mistake not, there are some facts which afford ground for a distinction in the two cases. Though, on our part, there are things which we have often sincerely deplored, there are things which we have *not* done. We have *not* been in the habit of indiscriminate censure or denunciation of all who agree with you in opinion, — not even of the clergy of your sect as a body. While we have censured the acts of individuals, we have distinguished between them and others; and, even in regard to those whose conduct we have disapproved, we have often expressed a hope of their general piety. We have never set up our peculiar or distinguishing doctrines, as a test of moral character, — censuring as infidels, or unworthy of the Christian name, all who dissent from our opinions. Nor have we formed any combination, or systematic plan of operation, for the purpose of destroying in public estimation the character of Trinitarians. If such things have ever been done by any who bear the name of Unitarians, the facts are positively unknown to us, and are such as we should most cordially disapprove. How it has been on your part, in regard to such conduct, we have no occasion to declare. On this point you are doubtless better informed than we are. We, therefore, leave the subject to your own reflections.

Whoever may have been the more in fault, as to the present state of things between the different sects, we hope that none will be found to deny, that it is deplorable. We cannot wonder at the success of infidelity, while there is such a manifest want of that love, by which the disciples of Christ were to be known and distinguished from unbelievers. If men might safely judge of the nature and value of Christianity, from the bitter fruits which have resulted from the adoption of party creeds and tests, we might reasonably wonder, that avowed infidels are not more numerous at the present time.

We know of but one remedy for the existing evils. If all sects would adopt, as essential doctrines and tests of discipleship, those things which Christ and his Apostles taught as such; and discard, or remove from the list of essentials, such things as they never taught, or never represented as essential, the people of different sects might then enjoy the happiness, which results from love, forbearance,

and peace. All intelligent Christians, who duly reflect on the subject, must be aware, that the articles which Christ taught as essential, are truly of a "soul-humbling" nature, — not because they are mysterious, unintelligible, or above the reach of reason; but because they are plain, and easy to be understood, requiring us to do justly, love mercy, and walk humbly with God. As the first of all the commandments requires each man to love God with all his own understanding, we have no reason to expect true rest and peace among Christians, so long as the people of one sect make their measure of understanding and light the standard for others. When we duly consider the great diversity in the mental faculties of mankind, — in the advantages they enjoy for acquiring knowledge, and in their modes of education, — a vast diversity of opinion seems inevitable. Yet, with all this diversity of opinion, honest people may agree in this, that each should love God with all his own understanding, and this is all our righteous God requires. If you have more understanding, than we have, God does not require us to love him with all your understanding, but with all our own; and if we should be disposed to conform to the second commandment, and each love his neighbour as himself, we shall severally forbear to usurp dominion over each other's faith, and love one another with a pure heart fervently. In this way, there may be rest to each soul, and peace one with another. The unavoidable diversity of honest opinions among men, gives opportunity for the trial of our tempers, and for the display of Christian meekness, forbearance, and pure, undissembled love, — such opportunity, too, as we should not have had, were there no diversity of opinion.

By due conformity to what Christ taught as essential, Christians would so learn of him, as to find rest to their souls. An end would occur to all bitterness, wrath, strife, and censorious judging; and Christians of different opinions, would know, how good and how pleasant it is, for brethren to dwell together in unity. Then they would be in the right way to make rapid advances in the knowledge of the Scriptures, and the things which belong to their peace, — and to correct a multitude of errors. Whatever new discovery of truth might be made by one, would be freely communicated to others, then candidly examined by the

law and the testimony, and, if found correct, it would soon become a part of the common stock of useful knowledge, and be applied to useful purposes. In such a state, among Christians, there would be something that might be called the kingdom of heaven,—consisting, “not in meat and drink, but in righteousness, peace, and joy in the Holy Ghost.” Then, too, Christians of different opinions, might know by experience, what the Saviour meant, when he said,—“The Kingdom of God cometh not with observation, for behold, the Kingdom of God is WITHIN YOU.” Luke xvii. 20, 21.

Dr. Wayland has said,* “Candor may be made to take the place of prejudice, and envy may be exchanged for a generous love of truth.” For such an event, Christians of every sect should pray and labor by day and by night. Happy will be the day, when such a change of feeling shall become general among the professed disciples of Christ. But, in our opinion, this happiness will not be generally enjoyed, until the doctrines, which the Messiah taught as essential, shall be preferred to those, which have been forged by fallible men in the fires of antichristian strife; nor so long as the clergy of a numerous sect shall continue to reproach as infidels, men who verily believe that Jesus is the Christ, the Son of the living God, and who make it their study and delight to obey his precepts. From the manner, in which a belief in this doctrine is treated by many, at the present day, who would suspect, that the following passages are to be found in the Bible? “Whosoever believeth, that Jesus is the Christ, is born of God.” “Whosoever shall confess, that Jesus is the Son of God, God dwelleth in him, and he in God.”

* Discourse on Education.

ART. V. — 1. *De la Religion, considérée dans sa Source, ses Formes et ses Développements.* Par M. BENJAMIN CONSTANT. 5 Tomes. 8vo. Paris. 1824, 1827, 1831.

2. *Du Polythéisme Romain, considéré dans ses Rapports avec la Philosophie Grecque et la Religion Chrétienne,* Ouvrage posthume de BENJAMIN CONSTANT, précédé d'une Introduction de M. J. MATTER. 2 Tomes. 8vo. Paris. 1833.

WHY is man affected by religious considerations? Why has he, wherever found, some kind of religious worship? Why does he, by turns, embrace and abandon that vast variety of religious forms, which range from the loathsome fetichism of the savage, to the simple and sublime monotheism of the Christian? Is it by accident, or in accordance with certain invariable and indestructible laws? If in accordance with certain laws, what are these laws? Such were the questions which passed through the mind of Benjamin Constant, and produced the works placed at the head of this article;—works, which, if they are not so perfect as to leave us nothing to desire on the topics they treat, open a new route to the philosopher, and let in light upon many a dark passage in the history of religions.

In these works, Benjamin Constant attempts to reduce our religious history to a science, and to verify its laws. He brings forward a striking and important theory, develops and sustains it with much felicity of style, with great beauty of language, power of argument, and extensive erudition. He may not, indeed, always convince the understanding, but he never fails to enlighten the mind, to warm the heart, and invigorate the religious sentiment. In going through his volumes, he compels us to run over the errors and the follies, the vices and the crimes, of a hundred ages; but he spreads over them such a warm sun-light, from a benevolent heart, that they lead to no discouragement, excite no misanthropic emotions, but increase our love for mankind, and inspire us with new zeal and confidence in the noble work of setting the human race forward in the march towards perfection.

He begins his work with the position, that all beings,

created or uncreate, animate or inanimate, rational or irrational, have their laws. These laws constitute the nature of each species, and are the general and permanent cause of each one's mode of existence. We do not know, we cannot know, the origin of these laws. All we know, or need know, is, that they exist, and in all our attempts to explain any partial phenomena, we must assume their existence, as our point of departure.

Man has his laws,—laws which constitute him what he is, that is to say, man. By one of these laws, he is led to seek some object to venerate, to adore, between whom, and himself, he may establish mutual relations. That this is by a law of his nature, is inferred from its being peculiar to man, and common to nearly all men, in all ages, and in all positions, being always reproduced with the new generation. It follows from this, that man is not religious by accident,—has not religion because he is weak or timid, or through the influence of wily statesmen, as some have asserted, nor because he has reasoned himself into the belief of its truth and utility; but because he is man, and must be religious or divest himself of a part of his nature. It is no longer a question, then, whether we ought to preserve or destroy religion. That matter is settled. Religion man has, and will have. He is determined to it by an interior sentiment, by a fundamental law of his being, a law invariable, eternal, indestructible.

But if man is determined to religion by a fundamental law of his being, how comes it that men, even wise and virtuous men, at various epochs, are either indifferent or opposed to it? To solve this problem, we must distinguish between the religious sentiment, and religious institutions. The sentiment results from that craving, which we have, to place ourselves in communication with invisible powers; the institutions, the form, from that craving which we also have, to render the means of that communication, we think to have discovered, regular and permanent. The consecration, regularity, and permanence, of these means, are things, with which we cannot well dispense. We would count upon our faith. We would find it to-day what it was yesterday, and not have it seem ready at each moment to vanish and escape from us like a vapor. We demand the suffrage of those, with whom we have relations of interest, of habit, or of

affection ; for we take pleasure in our own sentiments only when they are attached to the universal sentiment. We do not love to nourish an opinion which no one shares with us. We aspire, for our thoughts as well as for our conduct, to the approbation of others ; and we ask an external sanction to complete our internal satisfaction. Hence the necessity of religious institutions, the reason why the sentiment is always clothed with some form.

But every positive form, however satisfactory it may be for the present, contains a germ of opposition to future progress. It contracts, by the very effect of its duration, a stationary character, that refuses to follow the intellect in its discoveries, and the soul in its emotions, which each day renders more pure and delicate. Forced to borrow images more and more material, in order to make the greater impression upon its adherents, the religious form soon comes to present man, wearied with this world, only another very little different. The ideas it suggests are daily narrowed down to the terrestrial ideas, of which they are only a copy, and the epoch arrives when it presents to the mind only assertions which it cannot admit, and to the soul only practices which can no longer satisfy it. The sentiment now breaks away from that form, which, if one may so speak, has become petrified ; it asks another form, one which will not wound it, and it ceases not its exertions till it obtains it. Here is the history of religion ; but without the distinction between the sentiment and the form, it would be for ever unintelligible. The sentiment is lodged in the bottom of the soul, always the same, unalterable, and eternal ; the form is variable and transitory.

But if the form be variable and transitory, it is not by accident that the sentiment combines now with this form, and now breaks from it to combine with another. That which we worship is always the highest worth of which we can form any conception. We always embody in our religious institutions, all our ideas of the true, the beautiful, and the good. Consequently, the object of our worship, and the religious institutions we adopt, or the form with which we clothe the religious sentiment, will always be exactly proportioned to our mental developement and moral progress. At every epoch, there is cherished and defended, as pure a form of religion, as the general civilization of that

epoch will admit. The lowest, the grossest form of religion is fetichism. But, low and gross as this form of religion is, it is the purest and the most elevated, which the minds and the hearts of the tribes who adopt it can grasp, and nothing better, more spiritual, can be received, till there be an advance in civilization. Yet this form, miserable as it may seem at more advanced stages of mental and moral progress, is good and useful when adopted. It then responds to the wants of the soul, is in harmony with the lights of the understanding, and has a binding tie upon the conscience. It is at that epoch desirable, — has an important mission to accomplish.

But the correspondence between this form and the wants of the mind and the heart, is soon broken. Man is a progressive being. ✓ The institutions which he adopts to-day help him onward, ✓ but as they do not advance with him, he has soon outgrown them, and begun the work of exchanging them for others. The religious sentiment itself is the very spirit of progress. It labors unceasingly to purify the form with which it is combined. It is for ever struggling to enlarge the sphere of its activity. It demands a broader horizon; it shoots off into the unknown, rises to the infinite, and seizes upon the perfect. Left to the workings of this interior sentiment, man would march onward with an uninterrupted progress, and every day become able to conceive a nobler object of worship, and to embody more of excellence in his form of religion. The unyielding nature of every religious form, combined with the influence of the sacerdotal corporations, which always have an interest in perpetuating the existing order, whatever it may be, interrupts, however, this regular progress, and keeps him wedded to the low and the worthless form, from which he should long since have been divorced. But, if interrupted, suspended, progress cannot be wholly prevented. Fetichism ceases to be in harmony with civilization. Its mission ends, and a new religious form is demanded. Polytheism is elaborated, improved, perfected, but in its turn it must yield to theism, to the theism of Christianity.

Each religious form has three epochs. At first, man seizes upon a religion, — that is, following his instinct, directed by the lights of his understanding, he seeks to discover the relations which exist between him and invisible

powers. When he believes he has discovered these relations, he gives them a regular and determinate form. Having provided for this first craving of his nature, he develops and perfects his other faculties. But his very successes render the form, which he had given to his religious ideas, disproportioned to his developed and perfected faculties. Now begins the second epoch. From this moment the destruction of that form is inevitable. The polytheism of the *Iliad* no longer comporting with the age of Pericles, Euripides, in his tragedies, becomes the organ of a nascent irreligion.

If the old creed be prolonged by institutions, sacerdotal corporations, or other means, the human race, during this factitious prolongation, is furnished only with an existence purely mechanical, in which there is nothing of life. Faith and enthusiasm desert religion, and there are left only formulas, observances, and priests. But this forced state has its limits. A conflict commences, not only between the established religion and the understanding which it insults, but between it and the religious sentiment, which it has ceased to satisfy. This conflict brings about the third epoch,—the annihilation of the form, which stirred up rebellion; and hence the crises of complete unbelief,—crises, disorderly, sometimes terrible, but inevitable, when man wants to be delivered from what has become, and hereafter can be, only a bar to improvement. These crises are always followed by a form of religious ideas better suited to the faculties of the human mind, and religion comes forth from its ashes, with a new youth, purer, and more beautiful.

This distinction between the religious sentiment, and the religious form, is very necessary to be made. It explains many of the phenomena, which occur in the history of religion. This explains wherefore it is, that men of virtuous lives, of ardent enthusiasm, of generous devotion to liberty, and to the welfare of their fellow beings, have, at times, opposed themselves to religion. They are men who have outgrown the established form. It no longer responds to the wants of their souls, no longer comports with their understanding, nor comes up to their ideas of the perfect. They rebel against it, and the religious sentiment itself in them is found combating a religious form, which galls it, and restrains its free and healthy action. This explains the

existence, and the great influence of certain infidel writers. Writers are the organs of their age. They collect and bring out the ideas of their times. Had Lucian been placed in the age of Homer, or merely in that of Pindar, — had Voltaire been born under Louis IX., or Louis XI., Lucian and Voltaire had not even attempted to shake the belief of their contemporaries, or would have attempted it in vain. They were less indebted to their own merit for the applauses which they obtained from their own times, and for the eulogiums which encouraged them, than to the conformity of their doctrines, to those which began to be accredited. They said plainly and unreservedly what every body thought. Each, recognising himself in them, admired himself in his interpreter. Men must begin to doubt, before one can have much success in shaking their belief, and certainly before one can gain celebrity by attempting it. This explains why it is impossible at some epochs to disseminate doubt, and equally impossible, at others, to establish conviction. This is not accidental. It is not by mere caprice, that people are devout or irreligious. When the religious form is in harmony with the religious sentiment, and with the faculties of the mind, doubt is impossible; when that harmony no longer exists, belief is equally impossible. A believing epoch marks institutions which respond to the wants of the soul, and of the understanding; an unbelieving epoch marks a growth, an advance, which has left those institutions behind, — a search after new institutions, which will answer to the new wants that have been developed, and with which the faculties of the human mind may unite, and gather strength to take another step onward in its endless career of perfectibility.

From Benjamin Constant's theory, slightly and imperfectly as we have now presented even its most prominent traits, we may derive much to soften our indignation at the past, and to inspire us with hope for the future. All the great institutions of former times have been good in their day, and in their places, and have had missions essential to the progress of humanity to accomplish. The Catholic institution, Catholicism, which still excites the wrath and indignation of many a religionist, as well as of many an unbeliever, was a noble institution in its time. It was a mighty advance upon the paganism which preceded it.

It was suited to the wants of the age in which it flourished, and we are indebted to it for the very light which has enabled us to discover its defects. Its vices, — and they need not be disguised, — appertain to the fact, that it has lingered beyond its hour. It has now, and long has had, only a factitious existence. Its work was long since done, its purpose accomplished, and it now only occupies the space, that should be filled with another institution, — one which will combine all our discoveries and improvements, and be in harmony with the present state of mental and moral progress.

Protestantism cannot be said to supply the place of Catholicism. Protestantism is not a religion, is not a religious institution, contains in itself no germ of organization. Its purpose was negative, one of destruction. It was born in the conflict raised up by the progress of mind against Catholicism, which had become superannuated. Its mission was legitimate, was necessary, was inevitable; but may we not ask, if it be not accomplished? Catholicism is destroyed, or at least, is ready to disappear entirely, as soon as a new principle of social and religious organization, capable of engaging all minds and hearts in its service, shall present itself. And this new principle will present itself. Men will not always live in a religious anarchy. The confusion of the transition-state in which we now are, must end, and a new religious form be disclosed, which all will love and obey.

But we need not go out of Christianity to find this new principle. Christianity contains the germs of many new principles, which wait only the proper hour to develop themselves. We have, as yet, seen but little of Christianity, suspected but little of what it is, and what it contains. Christianity is unalterable, eternal, indestructible as to its foundation; but it is exceedingly flexible, as to its forms. In one stage of spiritual improvement, it unites enthusiastically with Catholicism, and, in another, it unites no less enthusiastically with Protestantism, and urges it on in its career of destruction. A great excellence of Christianity, and one of the most striking proofs of its divine origin, is the fact, that it is wedded to no form, but can unite with all forms, and exist in all stages of civilization. Indeed, in the last analysis, it is little else than the religious sentiment

itself, detached from all forms, exhibiting itself in its divine purity and simplicity.

We think the time has come for us to clothe the religious sentiment with a new form, and to fix upon some religious institution, which will at once supply our craving for something positive in religion, and not offend the spirituality which Christianity loves, and towards which the human race hastens with an increasing celerity. We think, we see indications, that this presents itself to many hearts as desirable. And we think we see this especially among our own friends. Every religious denomination must run through two phases, the one destructive, the other organic. Unitarianism could commence only by being destructive. It must demolish the old temple, clear away the rubbish, to have a place whereon to erect a new one. But that work is done; that negative character which it was obliged to assume then, may now be abandoned. The time has now come to rear the new temple, — for a positive work, and, if we are not mistaken, we already see the workmen coming forth with joy to their task. We already see the germ of re-organization, the nucleus, round which already gravitate the atoms of a new moral and religious world. The work of elaboration is well nigh ended, the positive institutions, so long sought, will soon be obtained, and the soul, which has so long been tossed upon a sea of dispute, or of skepticism, will soon find that repose, after which it so deeply sighs and yearns.

Here, perhaps, we ought to close; but we cannot let the occasion pass without offering some remarks upon a point very distinctly recognised in the interesting Preface to the first volume of the first of the works we have named. The point to which we allude is, that religion and morality rest not on the understanding, not on logical deductions, but on an interior sentiment. Here is an important recognition, — a recognition of two distinct orders of human faculties. This recognition is not always made by metaphysicians, but it never escapes popular language. It is found in the distinction between the head and the heart, the mind and the soul, the understanding and the affections, which obtains in all languages. And this is not strange. One cannot have made the least progress in psychological

observation, without being struck with internal phenomena, which can by no means be classed with the operations of the understanding. There belong to human nature, passions, emotions, sentiments, affections, of which, the understanding, properly so called, can take no account, which pay no deference to its ratiocinations, and even bid defiance to its laws. The feeling which we have, when contemplating a vast and tranquil sea, distant mountains with harmonious outlines, or, when marking an act of heroism, of disinterestedness, or of generous self-sacrifice for others' welfare, rises without any dependence on the understanding. We feel what we then feel, not because we have convinced ourselves by logical deductions that we ought so to feel. Reasoning may come afterwards and justify the feeling; but it did not precede it, and, if it had, it could not have produced it. The understanding cannot feel; it cannot love, hate, be pleased, be angry, nor be exalted or depressed. It is void of emotion. It is calm, cold, calculating. Had we no faculty but those it includes, we should be strangers to pity, to sympathy, to benevolence, to love, and, — what is worse, — to enthusiasm. Bring the whole of man's nature within the laws of the understanding, and you reduce religion, morality, philosophy, to a mere system of logic; you would, in the end, pronounce every thing which does not square with dry and barren dialectics, chimerical, and every thing which interest cannot appropriate, mischievous.

But we not only contend for the distinction of the mental phenomena into two different orders, but we contend, that the sentiments are as worthy of reliance, as the understanding; that, to speak in popular language, the testimony of the heart is as legitimate, as that of the head. We are aware, that the philosophy of sensation will condemn this position. Be it so. The philosophy of sensation reigned during the last half of the last century, and it is, as far as we have any philosophy, still the philosophy of our own country; but it is no great favorite of ours. It undoubtedly has its truth; but, taken exclusively, freed from its inconsequences, and pushed to its last results, it would deprive man of all but a merely mechanical life, divest the heart of all emotion, wither the affections, dry up the sentiments, and sink the human race into a frigid skepticism. The

testimony of the senses requires an internal sanction, and, in the last analysis, that of the understanding is not credited till it is corroborated by that of consciousness. Neither our senses, nor our understanding, can prove to us, that we exist, and yet it is impossible for us, in a healthy state of mind to doubt our existence; neither our senses nor our understanding can prove to us the existence of an external world, nor the objective reality of any thing, yet we should justly regard him as insane, who should not believe in the existence of an external world, and there is no one, who, listening to the sweet strains of music, will not believe they come to his heart from some objective reality. It is a law of our nature, of which reasoning cannot divest us, that in these, and in a vast variety of cases, we must believe on the simple testimony of consciousness, or, in other words, we believe so, because our nature, — the very laws of our being, — compel us to believe so. But the moment we recur to the testimony of consciousness, to the laws of our nature, we desert the understanding, we leave the power of ratiocination, and have recourse to an entirely different order of testimony.

We may be told, that to admit, that the feelings, the sentiments, are worthy of reliance, is to go off into the mysterious, to stop we know not where. We know many are very coy of mystery. We know there are many who say, "Where mystery begins, there religion ends;" and we know, also, that in saying it, if they mean what is inexplicable to the understanding, properly so called, they pronounce a general sentence of condemnation upon all that is elevated, generous, and touching in human nature. We can explain to the understanding, none of the workings of the sentiments of the heart, none of the emotions, the affections of the soul. Indeed, we do not wish to explain them. We are not afraid of the mysterious. It is one of the glories of our nature, and one of the strongest pledges of its immortal destiny, that it delights in the mysterious; that it has cravings which go beyond what is known; that it dares rush off into the darkness, trusting to its own instincts for guidance; and that it has powers, which can out-travel the understanding, and which can seize and shadow forth to its own eye a perfection, which reason cannot comprehend, of which it does not even dream. To condemn the mys-

terious, were to bring the soul down from the beautiful and the holy, to the merely useful, — were to kill poetry, to wither the fine arts, to discard all the graces, for all these have something of the mysterious, are enveloped in mystic folds, offensive it may be to the understanding, but enchanting to the soul. We say, again, we are not afraid of the mysterious. We love it. We love those mysterious emotions, which we feel, when we survey the magnificent works of nature, or the creations of genius; when we hear the wind sigh over ruins; or when we walk among the dead, and think of those who were and are not, of the hearts which once beat, but which are now still, of the sweet voices which once spoke, but which are silent now. We love those emotions, which start within us when we think of God, of the human soul, of its immortality, of heaven, and of eternity. Reasoning is then still, and the soul, asserting her supremacy, half escaping from the body which imprisons her, catches some glorious visions of her native land, her everlasting home, and of those sublime occupations to which she feels herself equal. It is to us, then, no objection to say, our doctrine leads off into the mysterious. All to us, human beings, is mysterious, except the little that we know, and it is only that interior craving of our nature which keeps us for ever hovering beyond the horizon of what we know, that enables us, by conquests from the dominions of mystery, to enlarge the boundaries of our knowledge.

But we would not merely rely on this order of our faculties, which we call the sentiments. We would have them appealed to, as the most essential part of our nature. We do not mean to depreciate the understanding; we would not underrate the power of ratiocination, nor, in any case, dispense with sound logic. We value man's whole nature; man's whole nature is essential. We should think clearly, reason closely, powerfully; but we should also feel justly and energetically. We should retain and develope all our faculties, each in its place, so as to preserve unbroken harmony through the whole man. But if we do this, we shall find, that the sentiments, the feelings, are entitled to a much higher rank than it has been customary to assign them for the last century. To us the sentiments seem to be peculiarly the human faculties. They give to man his

distinctive character. They supply him with energy to act, and prompt him to the performance of grand and noble deeds. We fear that their power is seldom suspected, that little attention is paid to the mission which is given them to accomplish. We have schools for the intellect. We take great pains to educate the reasoning faculty, but we almost, at least so far as our schools are concerned, entirely neglect the sentiments. We cannot but regret this; for knowledge when not coupled with just feelings, strong reasoning powers when not under the guidance of pure and holy sentiments, only so much the better fit one for a career destructive to the best interests of humanity. And, let it be understood, men are not reasoned into good feelings, for the feelings do not depend on the intellect. Just sentiments are not the result of just knowledge. A man may know the truth, be able to defend it in language and with arguments that fix attention, and flash instantaneous conviction, and yet have no just, honorable, or benevolent feelings. It is an old saying, that men know better than they do;

“Video meliora, proboque;
Deteriora sequor.”

It will be so, as long as we trust to merely intellectual education to give right feelings. We would, therefore, without in the least neglecting the intellect, turn attention to the sentiments, appeal to them on all occasions, and make it the leading object of all education to develop them, to fit them for strong and beneficent action.

We would appeal constantly to the sentiments, for all that we have of the disinterested and self-denying pertains to them. Destroy the sentiments and we should never support any cause, however just, dear, or essential to humanity, when the nicer calculations of interest assure us that we have nothing to gain for our individual selves. Destroy the sentiments, and we could never identify ourselves with humanity, and at times come forth in its behalf with the reformer's zeal, and with the martyr's firmness. There is nothing great or good ever won without sacrifice. No man will devote himself to the defence of liberty, of justice, of his country, of religion, or of the welfare of his fellow beings in any shape, unless he has within him the power of self-denial, and is prepared to make almost any sacrifice. Had

the Apostles not had this power of self-denial and of self-sacrifice, they never would, they never could, have established Christianity. Had it not been for this, the Reformers of Germany would hardly have succeeded, the Puritans would not have withstood the Prelates, left their homes, and all the fond recollections of childhood and youth, to brave the dangers of the deep and of a new and hostile world, to maintain liberty of conscience ; nor would our fathers have staked life, property, and honor, to gain a country for their children, and liberty for the world. But this power, or rather spirit of self-denial and self-sacrifice, which Christianity was sent into the world to cherish and clothe with omnipotence, pertains solely to the sentiments. The understanding knows nothing of it. That, at best, knows only the self-denial of calculation, of temporary pleasure to obtain a lasting good, which is nothing more than selfishness would every day command.

We are not willing to dismiss the topic of self-denial without a farther remark. We speak not now of its necessity. We have already shown that. But we would refer to man's love of self-denial, of sacrifice, and to the power of that principle on which it depends. It is, — perhaps always was, — extremely fashionable to speak of interest as man's strongest, man's governing principle of action. If there is a good thing to be done, a religious institution to be patronized, a moral or political reform to be accomplished, appeal is almost invariably made to interest, to selfishness. But in this we do not show our deep knowledge of human nature. Paradoxical as it may seem, men will do more from a disinterested, than from an interested motive. It has been asked, how could Christianity, a self-denying religion, as it was, be established without a continual miracle ? Had it not been a self-denying religion, its establishment would have required a miracle indeed. Once awakened the sense of duty in a man, and it is infinitely stronger than his sense of interest. Men will see every thing dear to them die, see their children drop into the grave, have their own flesh torn off by inches, sooner than they will abandon duty, — we mean those in whom the sense of duty is not dormant. But has interest ever shown itself equally strong ? And what is the sense of duty, but another name for the spirit of self-denial, of self-sacrifice ?

There is a standing proof of the weakness of men's sense of interest, obvious to every eye, in the indifference shown to religion. Who is not convinced, that it is for his highest interest, even in this world, to be religious? And does every one follow this conviction? Far from it. You may go into the pulpit and speak with the tongue of an angel,—you may prove, beyond the possibility of a doubt, that it is for the highest good, the greatest possible interest of every one of your hearers, for time and for eternity, to be religious, and induce no one to forsake a single sin, no one to cleave to a single virtue. Your success would be immeasurably greater, would you insist on self-denial, and show clearly, that heaven is not to be won without a struggle, without a costly and painful sacrifice. The successes of different religious sects, clearly evince this. With all the drawback of a most irrational creed, those sects among us who insist most upon self-denial and sacrifice, spread much faster than those sects, albeit they have a much more rational creed, who attempt to show, that religion demands no sacrifice, no self-denial.

We do not, in this, shut our eyes upon the fact, that a large proportion of mankind are selfish, governed by a sense of their own interest. We admit the fact, and we can account for it. Our own good has its place. The faculties which lead us to seek it, are on the surface of our nature, and are almost the only ones to which appeal is ever made; consequently, the only ones much developed, and the only ones suspected by those who never penetrate beneath the surface. But let us go deeper into human nature, let us go down into the depths of the soul, and stir up, from its bottom, the sense of duty, of the good, the beautiful, the true, and the holy, the spirit of disinterestedness, of self-denial, and of sacrifice, and we shall find a power infinitely stronger than our sense of interest.

To be sure, it costs us an effort to awaken this sense, an effort to obey it. But so much the better. The sentiments all demand an effort, a self-denial, a sacrifice; it is their very nature to carry us away from ourselves, to seek a good which does not centre in ourselves. But this is their praise. It costs us an effort to obey them, we own, and we are glad that it is so. Men love to make an effort. There is that in man, which delights in the struggle, which disdains

repose, and pants for strong, varied, and continued action. The sailor on land feels its workings, and longs to be on his loved ocean, to be again amid the fury and excitement of the storm. The old soldier proves it; though he have lost a leg, an eye, or an arm, in battle, still, as his ears catch the strains of martial music, he is ready to rush into the conflict. Why? Because there is excitement there, because there is danger there, because there is a struggle, an effort, there. Take away the excitement, the danger, the struggle, and men would lose their passion for war. This shows us there is something within us, that loves the conflict, that delights to war with danger, to grapple with the enemy, even to the death-struggle. This at bottom is a noble principle. It is one which belongs to all men. We were made for war, to brave danger, and to face the enemy with a dauntless courage. But it was for a spiritual war, a war of the spirit against the flesh, a conflict with sin and satan, not with our fellow beings. Now this principle which delights in the struggle, pants to put itself forth in strong and continued effort, is very nearly allied to the spirit of which we have been speaking, if indeed it be not the same. This, then, explains wherefore it is that self-denial is so powerful, and wherefore it is, that the cause which demands it will always have adherents.

Let us not, then, overlook the sentiments; let us rely on their testimony in their own sphere of action; let us appeal to them, educate them, and depend on them to support us in all that is elevated, generous, or good. Let us venture to trust them for the support of religion. We may rest its cause securely on the disinterested and self-sacrificing affections. We shall not be disappointed. They will avail us immeasurably more than appeals to interest, for all experience will prove, that it is infinitely safer to league with the good than with the bad in human nature.

ART. VI. — *Spirit of the Hebrew Scriptures.* — No. III.
Public Worship : Social Crime, and its Retribution.

MOSES does not confine himself, in the exordium of his history, to lessons, even so general as the origin of sin in the soul, and its retribution by the laws of nature, physical and moral. He goes on with some other traditions, not connected enough to form a history ; and indeed so disconnected, as to have started historical doubts ; but admirably arranged to convey the great lessons, which were evidently his object. By this remark, it is not intended, however, to start any doubts, as to their historical order. The events, as they arise, are so evidently natural, that they carry their own evidence.

Nothing more is said of Adam and Eve, directly. It seems, however, that they were not reprobates. Though driven from Paradise, they still worshipped God. Not in vain was the revelation of punishment, though the revelation of creation had been neglected. They, who, in the days of their passiveness, had not been able to restrain their hands from what was consecrated to remind them of God, even though they had the luxuries of paradise around them, — when, in “the sweat of their face,” they were earning their bread, had the power and the will to institute, as a symbol of their worship, the sacrifice of the best of their hard earnings. What a difference between the active and passive man !

And the worship itself, — how beautiful it was, in that age, when the intellectual life was not known, — and the relations of social life hardly existed ! How does the human heart, in all ages of the world, respond to it ; for how spontaneous has it been, in all ages of the world, for love to annihilate something in the presence of its object ! It seems as if the heart had felt that man could *do* nothing, which would not mock him, when done, by its finiteness, and so it desired to destroy something, — or itself, — as a symbol of the immeasurableness of the impulse from within. And, whether sacrifices were something more than the spontaneous expression of a blind feeling, — not as yet taught by reason in Christ, that the offering acceptable to the Creator, and alone satisfactory to the soul that makes it,

is the perfection of the nature which has been given to us, — or, whether they were the contrivance of reflection for the purpose of instructing the young, and keeping up the attention of all ages to religion, which is the *rationale* of all public worship, — how beautiful was this form! All that has been said heretofore, of the forbidden fruit, as to its adaptation to the purpose of developing the mind, can be applied to this. The mode of its operation was also analogous. By means of it, the active and grateful mind would improve, and the passive mind learn its fallen state.

Moses states these two cases, as actually having occurred. Cain and Abel both brought their first-fruits, as an offering to the Lord, — but in how different a spirit is evident; “And the Lord had respect unto Abel and his offering; but unto Cain and his offering, he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, ‘Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, a sin-offering lieth at the door, and unto thee shall be his desire, and thou shalt rule over him.’” This has been so stupidly interpreted by prosaic minds, and so allegorized by subtile ones, that simple and picturesque as it is, it requires some reflection to get back to the original meaning. The reader must recur to what has already been said upon the habits of mind which grew out of the poetical genius of the language. Moses had not outgrown these habits; still less had his auditors or readers outgrown them. Simple as the words are, they make a picture to the imagination, of what was in a great degree mental. And those whom he taught, could learn from a picture only; for they would not think out the meaning and force of artificial signs. With this key, let us review the story that is given above.

Supposing Moses wished to impress on his readers the fact, that outward worship was not always acceptable; how could he do it in a better way than to present a picture of two individuals doing precisely the same thing outwardly, the moral effect being different? And this difference of effect, — how could it be more impressively expressed to the Hebrews, than by the words, “And THE LORD had respect unto Abel and his offering; but unto Cain and his

offering he had not respect"? Will it be said, that these words convey something arbitrary? They may, perhaps, to our metaphysical minds; but they could not to minds like those of Moses' auditors, minds such as also exist in the bosom of the most philosophical societies, in all ages of the world; they do not to children, unless they are made metaphysical by education. The obvious impression is, merely, that the sacrifice of the one was of good spiritual effect, and that of the other had no spiritual effect; and the inference of any mind of moderate reasoning powers would be precisely that which Moses has again put into the mouth of THE LORD, "If thou doest well, shalt thou not be accepted?" &c., the interpretation of which is, that good faith, or want of good faith, in the sacrificer, was the source of the difference between the acceptance and the non-acceptance of the offering.

But, then, lest the self-condemned worshipper should be discouraged, because convicted of sacrificing in a wrong spirit, he is reminded that the future is still in his power; — that he may even sacrifice as an expression of his repentance; — "a sin-offering * lieth at the door." If he desired to sacrifice, he could take advantage of this circumstance, and all should be as if he had not done wrong. What an inimitable story is this! It is too much to believe, as some have done, that Moses' genius invented it. It is, indeed, much more reasonable to suppose that it was, as it purports to be, a fact, handed down by tradition; the republication and sanctioning of a fact, as revelation to the Hebrews, which, in its day, had been also a revelation to the primitive people. The plain prose of it is, that Cain sacrificed without the spirit of love. Instead of being blessed, he only felt his loss of the material substance. But this pain made him reflect; and he reflected, not without gaining mental light, it seems. He learnt that there was a moral cause for his want of blessing, — *wrong-doing*. He learnt, also, that it was not remediless, for right-doing could even atone for the past; the future was his own. *We* may understand all this better in prose. But Moses' auditors could have taken no idea from these prosaic words, or, at least would have received no impression from them.

* This is the literal meaning of the Hebrew.

We cannot too often recur to this fact; for unless we keep it in mind, we shall be led into all the absurdities of allegorical interpretation, of exoteric and esoteric meanings. Moses had no double meanings, unless we consider all poetry as having double meanings, it all being addressed to the whole nature, and so holding true, whether received by the reason or sensibility.

It will be observed, that Moses does not warn his readers here of any dangers that may arise from external worship, except the danger of the heart's not being fully in it. We have learnt that many other abuses are possible. But it is not to be expected that Moses should have known them; and, even if he had, it would have been absurd for him to have warned his readers of them, at that stage of their progress. Other abuses were to be guarded against by other prophets, when they should arise. The great point, however, that the outward sacrifice is not enough, was deemed worthy of the second place in his revelation. We should also follow Moses in this. It should be one of the first principles of all religious education, to have the external worship grow naturally out of the circumstances around the individual, — and to be the sign of devotion, — not a substitution for it.

We now come to crime and its retribution, which naturally enough follows what we have last considered.

The story of the murder of Abel is distinct from the story of the sacrifices; and there is no reason to suppose that the quarrel between the brothers arose out of the sacrifices. But it is worthy of all consideration, that Moses has linked these two stories together, and probably that Providence linked them in fact, as well as in tradition. This seems to imply, that one was a moral consequence of the other. The second story proves that Cain, though he might have been startled, was not subdued, by his own just reflections on his unaccepted sacrifice. *THE LORD* had then spoken in vain! From a mind thus perseveringly impious, arose a crime, which was, as yet, new in the world, — a crime against the social principle, whose operations are intimately, if not inseparably, connected with the operations of the religious principle. "And Cain *talked* with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against his brother, and slew him."

Not a circumstance is recorded in connexion with this dark deed. No intimation is given of the occasion of it. The terrible tradition had come down to posterity, in its nakedness. What an evidence is this of its truth! The first death, if it was indeed also a murder, must have been an undying tradition among men. The shock which it communicated must also have been felt in succeeding generations. Nothing is more surely transmitted than an event which was a shock. Cain undoubtedly rose up against his brother wilfully. Ungoverned by the love of his Maker, reckless of his will, the powerful nature within him was liable to be wrought into passion by any thing that jarred his personal feelings. Some trifle, perhaps, excited the outbreking, and, regardless of consequences, a blow was struck! — Death! — which he could not have premeditated, for it was inconceivable before it had occurred, — *Death* revealed to him in thunders, that, in dealing with a human being, he was dealing with the Infinite. — When the mighty hiatus between sense and spirit yawned beneath him, how must he have recoiled and shuddered! But Moses expresses it in language which rhetoric in vain would essay to imitate; “And THE LORD said unto Cain, ‘Where is Abel, thy brother?’ And he said, ‘I know not; am I my brother’s keeper?’ And HE said, ‘What hast thou done? The voice of thy brother’s blood crieth unto me from the ground. And now art thou cursed from the earth, which has opened her mouth to receive thy brother’s blood from thy hand,’” &c. To us, these words do not convey what they did even to the auditors of Moses, to whom death was as much of a mystery as ever; for *we* know where the dead are; and to *us*, the truth, that we are each our brother’s keeper, is too much familiarized, in words at least, to awaken the earthquake, that such reflections must have awakened in Cain; or to produce the impression which that recorded curse, interpreted on the same principle as the curse in the preceding chapter, must have produced on the mind of the Hebrew. When we connect these subduing words, put as usual into the very mouth of the Lord, with what follows, nature almost faints at the thought; but it cannot doubt the picture, for it is too true to what we know of ourselves. Alas for Cain! A mark was truly set upon him; the introducer of Death! No wonder the earth yielded no more to his

labor. The earth had refused to give spontaneously any longer, to the passive Adam ; and this had been called a curse. But even when Cain tilled, it did not bring forth ! What a curse was this ! but was it arbitrary ?

If we look back at the original event, and the consequences upon the mind of Cain, which were so evidently visible, as a revelation to him and his brethren, on the eve of their forming a frame-work of society, we shall be struck by the wisdom of Providence therein displayed. In the ungoverned buoyancy of new-found power, man needed, as subsequent experience has proved, that the laws of social morality should be sanctioned by terrors. Or, if we look at it as first presented as a revelation by the records of Moses, we shall find it in beautiful adaptation to his purpose. The Hebrews were about being formed into a nation, and needed such lessons on the social principle. It is in strict harmony with Moses' whole plan. The record of human experience, in his Revelation, is, indeed, but one long series of events, displaying successively, over and over again, what Jesus seemed to feel so deeply on the cross, — that man, when he omits to do right, and especially, when he sins against a brother, *knows not what he does !*

Some persons, in reading these ancient records, have said, that the punishment of Adam and of Cain was out of proportion to their crime, because it was impossible for them to look forward to what had never been experienced. Such persons, of course, consider virtue as a choice arising from the consideration of consequent external happiness or unhappiness, to be derived to the individual choosing. To them it will be difficult to defend Moses, or rather the Providence he describes. But to those who admit that virtue is felt to be virtue, because it is in harmony with, and builds up, all that is peculiar in man, and all that raises him above the influence of transitory circumstances, and makes him create good, — the equity of Providence is vindicated, and its wisdom and goodness made especially manifest, by these events. For deviation from the original principles of our nature, or from virtue, has outward evil effects ; and human legislation and penalty should bear a proportion to these ; but the inward evil of doing wrong is not measurable ; unless, indeed, we measure man by the standard of the perfect man in Christ Jesus, and say, that by all that

it reduces a man below that, by all that it adds to the difficulty of attaining it, and by all the stumblingblocks it raises in the way of others' also attaining that perfect stature, and by all the hanging back of the progress of humanity which comes from the loss of the actual assistance the growing man might have given to his fellows, supposing he had cultivated his nature, — by all this, he is to be considered as having done injury to humanity. To measure in this manner, however, was impossible before Jesus' coming; it is even difficult to do it now, because the character of Jesus is so little understood, and his influence on society so much involved and interrupted, and it is so hard for the mass of mankind to separate it from the influence that false views of him have had. Thus still, as in the days of Moses, the secret of the mystery of sin is beyond the ken of human organs, and the only means of indicating the mighty importance of virtue, is for every deviation from it to be thus tremendously visited; for mere thoughtlessness to be thus awakened; for man to learn, in agony and blood, that *to be reckless is an immeasurable crime*, connected, as he is, by immortal ties, which are nothing less than human heart-strings, with he knows not how large a portion of his race.

In the days of the first revelation, and even in the days of Moses, there were no skeptics from philosophical speculation. The infidel of that day, was only one practically; overwhelmed by physical passions, or thoughtless of God through the multiplicity of momentary impressions. The sin to which he was first liable was the omission of thought, for this omission was the foundation of the power which temptation had over him. In Cain's case, omission of thought had been already rebuked in the non-acceptance of the sacrifice; but, still reckless, he had lifted his hand against his brother, and learnt only from the lifeless body to know what he had done, — to realize that man was, in a degree, his brother's *keeper*, and that the earth was a desert and wild waste to the murderer. This was instruction that was then wanted in the world. It is impossible for us now to estimate the good that these revelations did in their day; or even the good that they did among the Hebrews, as they stood in the books of Moses, and were taught to their children, with the history of their nation,

according to the commandment. But there is no doubt that they did great good. The record of the Old Testament history, like all other history, is indeed filled with crimes; but amidst them all, the country did go on much longer than other countries of equally ancient origin, and here and there, men did rise up so good and pure, that it is evident the seeds of culture were not sown in vain.

The providence of God is thus far sufficiently uncomplicated to teach all mankind. What a lesson of brotherhood is taught in the consequences of Abel's murder upon Cain's mind! What was that relation of society which he violated? Christ has taught us by acting it out! and, when we enter into his spirit, we shall know what we are doing, when we "talk with a brother." And if we consider the connexion of this want of brotherly conscience in Cain, with the previous account of his want of the spirit of worship, can we avoid being struck with the analogy of his character, in its successive stages, to that of the formalist in religion of all after ages; who has ever been found most liable to misunderstand and undervalue the relation of brotherhood, and to overlook the duties belonging to it; nay, sometimes directly and positively to violate them, even unto the commission of crimes against the lives and liberties of men!

But we have not quite done with the antediluvian traditions. Cain's crime and punishment, great as was the impression that they evidently made, preserved, as they were, in such a remarkable picturesque form of composition, did not effectually check the deterioration of the race. Some difficulties, however, occur to most readers, as they go on in the record. The want of natural philosophy, astronomy, and pure metaphysics, are not the only deficiencies which critics and cavillers have pointed out in the historical songs of the prophet-lawgiver. Even as historian, they say, he is not full and consistent. Where did Cain get his wife? And who could have been the inhabitants of the land of Nod? And for whom could Cain have built a city? And what is meant by *going out from the presence of the Lord*? And what is meant by the distinction between the *sons of God*, and *daughters of men*? &c. &c. &c.

It may be remarked, by way of a general answer to all such questions, that Moses did not undertake to write a regular detailed history of the world. He did not intend to

give a history of all the children of Adam. He mentioned the birth of Abel and Cain, because he had anecdotes to tell of them ; and of Seth, because he was the ancestor of Noah. There is no knowing how many more children there may have been ; or how much they may have wandered from their father's home and religion. Cain's *going out from the presence of the Lord* seems to imply, that there was already a distinction, and that the public worship of the true God was not kept up by the wanderers ; and it is probable that the distinction of *sons of God*, and *daughters of men*, denotes a confirmed wandering from the true religion. A union of these two classes by marriage had evil consequences naturally ; in the first place, the loss of this distinction, and, in the second, the final prevalence of evil. The next event, however, after the curse of Cain, sufficiently startling to have been preserved as revelation, seems to have been the deluge. That great event,—the tradition of which is preserved in all the Eastern nations, with more or less of the same circumstances, and the reality of which has been confirmed by the scientific researches and reasonings of modern naturalists,*—our poet introduces in his own peculiar and sublime style. “ And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord, that he had made man on the earth, and it grieved him at his heart. And the Lord said, ‘ I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air, for it repenteth me that I have made them.’ But Noah found grace in the eyes of the Lord.”

The Supreme Being is rather anthropomorphized in this magnificent passage, it is true. But that was of little consequence, in the day when his actual existence and moral government were the great points which it was the business of Revelation to make.

The narrative of the deluge, which follows, is so particular, so simple, so natural, that it carries its own evidence ; and this is made manifest by nothing so much as by comparing it with the other traditions of the deluge preserved in

* See Cuvier's Theory of the Earth.

the East, or rather hidden under the artificial modes of Oriental expression. The moral of the deluge, however, is the strongest proof of its having been a link in the chain of the providence of God. It was a tremendous event, whose consequences must have been long obvious in the natural world. The circumstance of its being preserved in tradition till the times of Moses, and as an immediate act of a punishing Deity, is itself a proof how strong a moral impression it made. It is impossible to measure its moral consequences upon those who re-peopled the earth; and to them it was a revelation, rather than to the immediate sufferers, unless indeed, it is believed that men may profit in the next life from their experiences in this. It is for posterity especially that those calamities occur which affect nations. To the imagination they seem greater than a calamity which affects an individual only; and objections have even been made to the representation of the deluge as a punishment, on the ground of its extreme severity. Was it possible, it has been asked, that all the world, gifted and ungifted, old and young, should have deserved the same indiscriminate slaughter; and, if not, is it representing the equitable moral government of God to represent so indiscriminate a punishment? But it was, to the individuals who suffered it, not by any means so direful a calamity; it was but death, which each must have suffered in the end, at any rate, a death probably unlooked for, and which was less of a calamity than is ordinarily the case when there are survivors. It seems so tremendous to the imagination, because they all died together; and this was associated, probably, with great physical changes in external nature. It seemed, indeed, — to use the bold Oriental expression, — as if the immutable God had “repented” of forming the race! And this was all right; for, thus exciting the imagination, it served to impress on posterity a great truth, viz., that *when the moral causes at work for the deterioration of men come to predominate over the causes at work for their improvement, so that the new individuals born into society have not a fair chance for virtue, it is the part of Infinite Mercy and Justice to exterminate the race entirely*; a lesson which has been repeated by every national calamity which has occurred since to break up the foundations of the existing state of things. It will not be until the social system is founded only upon

the most general principles, that it will involve no principle of decay, but will "inherit the uttermost parts of the earth," and issue in the heavenly "communion of the just made perfect."

Here it might seem that we should naturally pause for the present. But there are two postdiluvian traditions, so much in the same spirit as the antediluvian, that they must be considered before the traditions of the Patriarchs. The ninth chapter of Genesis gives an account of the fall of Noah before the spirit of the vine (which seems to repeat the lesson of the tree of knowledge), together with the conduct of his sons on that occasion, by which a moral lesson was evidently intended. What is that lesson? Is it not that a veil is to be drawn by kindred over the weaknesses of their kindred; or at least by children over the degradation of their parents? It would seem by the heavy curse pronounced upon Ham, that some important principle had been violated by him. And might it not have been important to establish the above mentioned principle in society, at a period of the world's history when the tendency was so decidedly to sensuality and violence? The social principle is in great danger of being utterly neutralized when men are so very uncultivated; mutual forbearance is a refinement to which the rude reflections of barbarians do not immediately bring them, and might it not have been necessary, therefore, that the specific precept of religion should do its best to make sacred one relation, at least, of human society, by forbidding the withdrawal of the forms of respect by the child, even when the parent himself might seem to have forfeited them by his personal character or acts?

It is true that Christianity has no such direct precept; and the reproofs of Christ to the Jews, who, in his day, sacrificed every thing to a very narrow patriotism, and even to his disciples, who also interrupted him in the prosecution of his great work, to urge the claims of his ambitious relatives upon his attention, have been wrung to extract from them a principle diametrically opposite. But the whole effect of Christianity is such as to lead to as great a delicacy and tenderness towards all the great family, as Shem showed towards his erring parent. With the Christian, indeed, the weaknesses and crimes of his brethren, however removed in kindred, can never be the subject of heartless scoff, but are

ever covered with the mantle of charity, even when their discussion is necessary for the general good. Of this universal principle of reverence for human nature, and charity for the individuals who are unfaithful to it, is not this narrative of Moses a dawning? In what equally ancient record is there any story expressing such refinement of feeling? It was nearly two thousand years afterwards, that Plato wrote his *Eutyphron*.

But we must not pass over this passage without considering the curse. Curses abound in the writings of Moses. Literally taken, and with our ideas, nothing can be more diabolical than this committing of children by their parents to future woe, with all their posterity. But perhaps we understand them in too prosaic a manner. Let us consider this particular instance, and draw some general conclusion therefrom concerning all the curses recorded in the Old Testament.

In the times of Moses, the children of Shem, Ham, and Japheth were separated from each other, and there was a great distinction in the condition of these several tribes. Tradition had connected this difference of condition with the different characters of their respective ancestors, as displayed in the only anecdote which had survived them. The facts that constituted the prophetic curse of Noah, were therefore, with Moses' auditors, a matter of historical fact; and is it being too free in our interpretation to suppose that these facts may have been thus stated as prophecy, so as to make a more vivid impression on the minds of the people, and give a deeper sanction to parental authority? Although the different condition of the descendants of Noah might not have sprung immediately from the acts recorded in this tradition, yet they did undoubtedly spring from the different characteristics impressed on the several tribes by the different characters of their three progenitors, of which these acts were one expression; for the influence of the patriarch, who added the authority of king and priest to that of father, was undoubtedly very strong and enduring upon the family he governed with despotic sway. Thus the spirit of the prophecy was strict truth. Nor could harm arise from the idea of a *curse*, in an age when people did not, like us moderns, reason upon the abstract morality of such things, but acknowledged the right of a father to bless, or to curse, i. e.

prophesy evil, provided he did it according to the principles of just retribution. It was calculated, in their rude mode of viewing it, to help stem the torrent-like recklessness of youth, which is always especially prone to sins of omission, and needs the terrors of the Lord to arrest its heedlessness and inattention. The prerogative of cursing, moreover, which was given to parents, was one not liable to be carried to excess by them. The parental instinct is infinitely stronger than the filial, and would and did restrain all abuses. There is no other recorded curse of a father so severe as this of Noah's upon the son who forgot his personal duty to the immediate author of his earthly existence. The other patriarchs cursed conditionally, which is not so difficult to explain.

The other postdiluvian tradition, which is the last we shall at present consider, is the famous one of the building of Babel and the confusion of tongues. This has challenged the ingenuity of various commentators. Let us look at it in our own simple way, as a picture of some facts which are presented in this lively manner, in order to produce a moral lesson; and then inquire what that lesson is.

In the first place, as to matter of fact;—some years have elapsed since the deluge, and still there is but one nation with one language; “And the whole earth was of one language and one speech.”

Secondly, there is an emigration from the East into the country between the Tigris and Euphrates; “And it came to pass, as they journeyed from the East, that they found a plain in the land of Shinar.”

Thirdly, they had advanced somewhat in the arts of civilization; “And they said one to another; ‘Go to, let us make brick, and burn them thoroughly;’ and they had brick for stone, and slime had they for mortar.”

Fourthly, a national spirit seems to have arisen, with a wish to consolidate society; “Go to, let us build us a city, and a tower, whose top may reach unto heaven:” is not this a graphic manner of representing the great and gradual work of founding social institutions, which should give to men a sense of power in the sight of the powers above:—a process that may have begun with the building of a city and citadel?

Lastly, do not the words that immediately follow, imply that these social institutions were founded on a wrong princi-

ple? "And let us make ourselves a name, lest we be scattered upon the face of the whole earth." Whether this be so or not, the fact is evident, that the project did not prosper. Might it not be that they were setting up a system which would eventuate in a false religion?

But there were some eternal principles of things which operated to confound their plan. Moses puts the expression of this idea into his usual form for general ideas.

He first indicates the presence of these eternal principles amidst their finite operations; "And THE LORD came down to see the city and the tower which the children of men builded." — He goes on to imply that they were doing something without reference to the will of God; "And THE LORD said, 'Behold, the people is one, and they have all one language, and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.' " Does not all this mean, that when men act from any other principles, than the eternal ones, — which are simple, and hang together, and produce harmony, they necessarily differ, and understand one another no longer, the paths of error being individual, and therefore numberless? The consequence of difference in objects of desire and pursuit is separation into different communities, and the ultimate consequence of this separation is a difference of dialect. In Moses' arbitrary style, all this comes out thus: "'Go to, let us go down, and there confound their language, that they may not understand one another's speech.' So THE LORD scattered them abroad from thence upon the face of the earth: and they left off to build the city. Therefore is the name of it called Babel, &c."

Such are the facts, and what now is to be considered as the moral use of this picture to the Hebrews?

Let us recur to the design of Moses. He was on the eve of forming a new government and establishing new institutions. In the book in which he records these new institutions, it was especially natural that he should speak of the society from which the progenitor of his race was set apart, as founded on principles which involved decay as a necessity, and that he should account for the variety and hostility of the surrounding nations. It was perhaps particularly useful,

that he should hang about the origin of Babylon associations which would diminish the attractions its external prosperity and splendor might give to it in the eyes of the Hebrews. For this he had the materials in this tradition, which he has therefore made part of the poetical exordium to his history of a theocracy ; and a better introduction can hardly be conceived, than just such a statement of the effect of going to work to form a society without reference to the moral ends of society as the will of God.*

* Herder, in his work on the Poetry of the Hebrews, to which I referred in the first part of the first of these Essays, as sanctioning by his learned authority the views of the language which I had derived from a different source than a study of the Hebrew, also coincides with me in this latter opinion. He shows that a parallelism of the theocracy with the government of Babylon, forms the predominant imagery of the Hebrew poetry from the tradition of Babel, recorded by Moses, even to the Revelation of St. John in Patmos. The reader is strongly recommended to the perusal of Herder's work, lately translated by one of our distinguished scholars. I will take this opportunity, however, to remark, that these Essays were written before I had any knowledge of Herder. When preparing them for the press, there happened to fall into my hands a manuscript translation of the first chapter of Herder's work, and I therefore took the advantage of his name as giving authority to the speculations with which the first Essay began. But the Essays, with the exception of that one passage, retain the form into which they were put when they were first written, several years since. I am happy to have the advantage of coincidences with Herder, when I can feel that there could not have been any plagiarism, voluntary or involuntary ; and therefore I received peculiar delight from reading this contribution of President Marsh to our sacred literature.

ART. VII. — *The Claims of Harvard College upon its Sons. A Sermon, preached in the Chapel of that Institution on Lord's Day Afternoon, July 13, 1834.* By JOHN G. PALFREY, A. M., Professor of Biblical Literature. Cambridge. James Munroe & Co. pp. 20.

THERE is good meaning, we apprehend, in the title of this sermon. Of course, whoever thinks that the diffusion of knowledge has something to do with social welfare, and that intellectual accomplishments make an element in the efficiency of public men, regards a place of education in the higher departments, which has tolerably well done its office, as having established a substantial claim on a whole community's good will. But to those who have enjoyed its discipline, such an institution makes an appeal, resting on other grounds. They stand directly indebted to it for personal services of the most important nature. It has put them in possession of valuable powers of action, and sources of enjoyment. It has introduced them to places, where, promoting on a large scale the well-being of others, they find themselves most effectually securing their own; or it has helped them to a selfish satisfaction in intellectual pleasures, which are well worth having, when there is no taste for what is better; or, at all events, it has given them added capacities for pushing their way in the world. And the sentiment of gratitude, so natural and well grounded, will scarcely fail of being excited to greater strength, by the force of associations in the mind, unavoidably attaching themselves to the scene of one's intellectual experience during the most impressible and imaginative years of life.

If any one imagines that Harvard College has not deserved well on an extensive scale, there is nothing better to do in his behalf, than to commend him to the study of the history of English North America. For more than fifty years from its establishment, that is, for nearly twenty years after the safety of the northern colonies was secured by the issue of Philip's war, it was the only seat of higher instruction on this side the water; and the only two other institutions of the same class during the first century of the settlements, date from a period so nearly approaching to its close, that all the educated men, who had arrived at the most prominent sta-

tions within that eventful time, had either studied abroad, or were formed under the tuition of this college. How good that tuition was, might be inferred from the fact that youth were often sent from the parent country to enjoy it, if it were not better shown by the well ascertained competency of those, whom it had reared, to all duties expected of the wise and learned. So, with a like exception for the youth of Virginia and Carolina, who were sent to foreign schools, the educated men, of an age to take any considerable part in the revolutionary contest of argument or arms, were necessarily furnished by Harvard College, or by some one of two smaller institutions of the same character in New England, and four in the southern states ; and, in fact, the former school was the mother of far the greater portion of this race, of which Otis, Warren, Quincy, and the Adamses, were only most distinguished specimens.

If any one thinks that, individually, he has carried nothing away from this college which he has occasion to think of with pleasure and gratitude, he will naturally wish to keep the opinion to himself, and will save us the pain of agreeing, and the trouble of disputing, with him. And those of us, who are sensible or vain enough to be of another mind, find much, of an accessory sort, to heighten the interest, which could not fail to attach in our thoughts to the scene of early study. If the English taste of our fathers for *locating* the great houses of religion and learning in a plain by a river's side, or if, otherwise, (which is a pretty old theory on the subject) the desire of securing for their learned youth "the orthodox and soul-flourishing ministry of Mr. Thomas Shephard" determined them to a spot which we might not have selected from the whole beautiful vicinity, yet it is one by no means destitute of natural attractions, and time and art have built up around it one of the most agreeable villages which the country has to show. "The scituation of this colledg is very pleasant," writes old Johnson in 1651, "at the end of a spacious plain, more like a bowling-green than a wilderness, neer a fair navigable river, environed with many neighbouring towns of note, the building thought by some to be too gorgeous for a wilderness, and yet too mean in others' apprehensions for a colledg." The "fair navigable river" still "wanders along its silver-winding way," worth a dozen, as nature made it, of either Seine or Tiber,

to say nothing of such lesser matters as the Isis or the Cam. The "spacious plain" is covered, in great part, with ornamental edifices and cultivated pleasure-grounds, enclosing a central area, which reveals them to each other's view, and is itself marked from a distance, by the towers of two churches, each, in its way, of uncommon symmetry and tastefulness. From its surrounding eminences (crowned with their old and stately growth of the native oak and elm), of which Mount Auburn is only the most lovely, you may look down, among other "neighbouring towns of note," on Brighton, Watertown, and Medford, each feasting the eye with its own delicious landscape; on the metropolis, close by, which those, who know no better, call, in one way of compliment, the cradle of American liberty, and, in another, the American Athens; on Lexington, where the first stand was made in the battle yet waging for human rights; on Charlestown, where in the bloody ashes of a sore defeat was read by penetrating eyes the auspicious presage of final victory. When we go among the solid structures, which time has brought into the place of that, "thought by some," in its day, "too gorgeous for a wilderness," we move everywhere in the midst of sublime phantoms of the past. Our college is older than Oxford, with its millenium of fame; for its history goes back to the earliest infancy of the society, of which it has been head and heart. There stands old Massachusetts Hall, that "fine and goodly house of brick," the gift of the Province in its first century of generous poverty; there is Holden, bearing on its pediment, in the broadest relief of painted plaster, the heraldic blazonry of its virgin givers, cotemporaries of Anne; Hollis, not quite so fresh, though for aught one can see, as firm, as when James Otis and his coadjutors reported to the General Court that they had "turned the key" upon the consummate work, and "the Governor and Council, with the lower House, met together in Holden Chapel," (how sadly inadequate such a space for such a convocation now!) to give the "very fair building, beautiful and commodious," its greatly honorable name; and Harvard, another gift, or rather payment of the good commonwealth, when its legislature, convened in the ancient library-room, sat by fires which doomed it to sudden ruin, with almost all its precious stores. Over the way is the enclosure which the dust of Dunster hallows, and the fresh inscription over

what was mortal of his successor, one of the great English scholars in the days when "there were giants," the friend of the blessed Usher, and exiled victim of the egregious Laud. A little further, in another direction, is the site of the humble meeting-house, where the ecclesiastical fathers of New England were convened to establish their Platform of Church Discipline; and, in another, are yet traced remains of the primitive fortification, which secured the hamlet, then intended for a metropolis, against surrounding savages. To come down to later times, if, from the spot lately occupied by a church, within which sat the convention that framed the constitution of 1780, we wend our way by an avenue, which the commissioners for laying out a western road reported that they had carried as far as Watertown, and "that was as far as ever would be needed," we shall presently pass the magnificent tree beneath which Washington issued his first order to an American army, and the mansion where his head-quarters were kept, while he was worrying out our British visitors from beneath the shelter of those three sister-eminences,

"Whose ridgy backs heave to the sky,
Piled deep and massy, close and high,
Our own romantic town."

But we are not upon the composition of a guide-book; and it is possible there may be readers of ours with the heart to say, that such things have nothing to do with the point in hand. At all events, we shall be speaking to it, when we urge, that, at no previous time, has Harvard College, in respect to advantages which it holds out, deserved to be regarded by its sons with more pride and pleasure. The requisitions for admission having been constantly, though gradually, increased in passed years, the student brings preparation for a rapid proficiency during his term of residence. The studies in Livy, Horace, Cicero's philosophical works, and Juvenal, in Latin, and Xenophon, Homer, and some of the orators and tragedians, in Greek, with the exercises in the writing of these languages, and in antiquities, constitute, for our country, an extensive course of elementary classical discipline. Hebrew, among ancient languages, is added, to such extent as students may desire. Mathematical studies are pursued, before the end of the second year, to the extent of some good acquaintance with the differential and integral calculus;

and the three volumes of the Cambridge Natural Philosophy, the text-books which are next taken up, present what may be called a full outline of the branches in that department. Of modern languages, — for the College is any thing but bigotedly scholastic, — the French is taught to all, and permanent provision is made for the acquisition of four others by as many as wish to learn them, — a privilege which is largely sought, — besides the very attractive lectures of the Professor of Modern Literature. To a brief course in History and Grammar, succeeds one in Logic and Rhetoric, the text-books being the recent admirable treatises of the Archbishop of Dublin ; works, especially the former, which subject the mind to a severe and salutary training. In Intellectual and Moral Philosophy, Locke's Essay, which we rejoice to see lately restored in the place of Brown, Stewart's Elements, and Paley's Principles, are the manuals ; in Theology, Butler's Analogy and Paley's Evidences ; in Political Economy, Say's Treatise, which in a degree, like Paley on Morals, we apprehend must be allowed to be a work excellent for its clear statement of questions, however some of its principles and conclusions may be disowned ; and in Constitutional Law, Judge Story's Abridgment of his Commentaries. In Natural History there are recitations from Dr. Ware's revised edition of Smellie's Philosophy, and in Chemistry from Dr. Webster's Manual. Exercises in English composition in different forms are continued from the beginning of the second year to the end of the course ; and lectures in different branches are given to the Senior class, illustrated, in Natural Philosophy and Anatomy, by the rich apparatus in the halls of those departments, and the chemical laboratory ; and, in Natural History, by the valuable collections in the mineralogical cabinet and the botanic garden.

Having no personal reasons whatever for either modesty or arrogance in this matter, we mean to make free to express our strong conviction, that the advantages for education offered at Cambridge are such, that whoever, having enjoyed them, does not go away a better scholar than any other American institution would have made him, has only his own incapacity to lament, or indolence to blame ; in saying which, we are not at all implying any offensive comparison between the teachers there and at other similar institutions,

disparaging to the latter. Indeed, considering the obviously superior advantages of Cambridge in other respects, we could not say a word less than we do, without positively instituting a comparison to the prejudice of those who conduct its instruction. Further; with some opportunities for making observations to justify such a remark, we avow our persuasion, that the average scholarship created there year by year, is decidedly higher, — we speak with caution, — than that furnished from any other American college. We do not watch the methods of operation, but we look at the results. We are sometimes present at an examination in one or another department, and we commonly, on such occasions, go away with a high satisfaction in having made such use of our time. And, at the yearly exhibitions at the end of the course, — while we take care not to be so unreasonable as to expect young men to reason like old ones, — we witness, on the whole, a grasp and precision of thought, and a purity and force in composition, such as testify to a universal good training of the mind. We do not, to find what their colleges have done for them, compare men together when, a score of years after they have left these nurseries, they have come to make a figure in public stations. Various other influences have been operating on them then, to reverse the conditions of their early life. But we compare them in the years when the comparison may yet be made, and we submit, that, actually, the professional students, and the young professional men, from Harvard college, are found, on the whole, to think and write better, and to know more, than those on whom rests, in this respect, the reputation of any other of our great schools. We have not finished yet; for, rather than the fact should remain unasserted, we are willing to undertake the ungracious task of its assertion. To the best of our knowledge and belief, there is not in Europe, any more than in America, an institution which, year by year, sends forth a band of youth of like age, so well, or better fitted, in discipline and accomplishments, to do the intellectual work of the community to which it belongs. And this is the highest praise which could be bestowed. It is nothing to say that there are schools abroad, which teach more of Greek, or of mathematics, or of something else worth knowing. The sensible question is, Is there any one which can be shown to make better provision than does our own, for the intellectual wants of the society

which they are respectively to influence? If there be, it is one of which we have not heard.

But if this, or any considerable part of it, is true, how comes it that the number of students at Cambridge is exceeded any where else in the country, as it was exceeded last year in three other colleges? This is a problem, which, on our premises, we may be fairly called on to solve.

One solution is to be found in the very fact of the greater thoroughness of the course. The requisitions for admission being higher than elsewhere, more time and money are required to prepare for it. And this being so, that large proportion of young persons, who care not so much to have the best education, as to have a tolerably good one, which will introduce them speedily into a profession, are to be expected rather to turn their steps in some other direction. This impediment to the multiplication of students we hope never to see removed. We would not have abrupt and exorbitant advances made in the terms of admission. But we hope to see Cambridge always as much in advance of its sister seminaries, as we believe it now to be, in respect to opportunities of proficiency for such as desire to have the best. One distinguishing advantage which it possesses in its affluent endowments is, that it can better afford than they to dispense with the income, to be collected from a large number of students. And one obligation to the literature of the country, thus devolved on it, is, that it should make itself a kind of model institution, constantly raising the standard of scholarship, and leading the way in improvements, which other institutions, with the benefit of such countenance, will then be justified and excited in their own due time to adopt.

Another important point in this connexion is, the situation of Harvard College. Amherst is in the centre of New England, the most studious portion of the country, and especially in the centre of that district of New England, densely inhabited by its substantial yeomanry, which furnishes the largest proportion of the raw material for educated men. Union College is at the centre, — not geographical, but of population, — of the empire state, and within a two hours' ride of its seat of government. Yale College is in a town, which, besides being the capital of a state which is, for schoolmasters, the "*officina gentium*," is, by force of steam-boat

power, (well nigh accomplishing the modest request in the play, "Ye gods, annihilate both time and space,") made actually a suburb of New York, the great thoroughfare of America. Cambridge is out of the way, except to Maine and Rhode Island, which have their own respectable institutions, and to the sea-board of Massachusetts Bay. And how much this circumstance of vicinity is a recommendation to the large class, who wish to get into the professions on the easiest reputable terms, an inspection of any college catalogue will show. This is a circumstance which of course cannot be altered. And, for ourselves, being particularly concerned for this section of our country, we are perfectly well satisfied that it cannot. We are pleased with our good fortune in having, near our own doors, the advantages for education of our children, which, if elsewhere situated, we would still seek for them at any reasonable sacrifice.

Religious prejudices, no doubt, have had, and have their operation, in diminishing the number of students; though, unless we greatly err, these have been exaggerated in their supposed effect, and are sensibly subsiding. There are Unitarians in the administration of this college, as, with few exceptions, there are not in the administration of any other. And those who mean, that, if they can help it, there shall be no freedom of thought among the educated young, who will tolerate no college that will not be the engine of their sect, we are aware have left, and will leave, no method untried, to argue the minds of fathers, and distress those of mothers, into a resolution against this disposition of their sons. But we believe that such champions have done their worst. If falsehood, as Fisher Ames said, "will travel from Maine to Georgia, while truth is putting on his boots," truth, once well booted, makes firm and terrific strides after him. A slander generally gains, to some extent, immediate credence; but, after a certain time, sensible people take to asking about its evidence, and then its heavy retribution comes. Whoever is at the pains to scrutinize this,—and in good time those also, who will not be at much pains,—will have occasion to know, that the real difference between Harvard College and some other institutions is, that at the former, the student is left actually and absolutely unmolested in the enjoyment and profession of his religious opinions, whatever they may be;

in the latter, he is constantly subjected, — here more, there less, — to remonstrance, vexation, and contempt, if they are of an unpopular stamp. There are churches of the Episcopalian, Baptist, Methodist, and Orthodox Congregational denominations near the college, where all may worship, who, being of age, desire it, or, not of age, whose parents or guardians desire it for them. Roman Catholics have been freely allowed (and always will be, till sectarism gains triumphs there, which we do not anticipate,) to worship, not only on Sundays, but on other holy days of their communion, at their Boston Church. A Sandemanian has, with like deference to his conscientious views, been dispensed from all attendance on public services of the Sabbath, and allowed to pass the day with his friends, according to his and their views of edification. And a Jew, besides being held excused from presence at worship on the first day of the week, has had the seventh day equally at his disposal for his own religious uses. Nor is there any pretence that the full privilege of the legal provisions is restricted by intolerant practice of any other kind, on the part either of the governors or of the young men themselves. While apparent religious principle commands the respect of the latter, there is no such thing known among them, as any distinctive form of it being a ground of favoritism or of dislike. And when we say, that not the smallest reference is had to religious opinions, in adjudging college honors or benefactions, we shall provoke a smile from those who know any thing about it, so superfluous to them is the remark, and so notorious the fact; nay, so impossible do they see it to be, that it should be otherwise, in our state of society. We repeat our conviction, that too much importance has often been attached to this theological outcry, in reckoning the circumstances which have kept down the number of students at Cambridge. People who are able to choose the place where they may send their sons for an education, — as many of those are, who are at sufficient distance to be practised upon, — will, other things being equal, prefer, in the long run, to send them where they can get the best. If they respect their children's religious principles at all, or have been at pains to give them religious principles, — (and if not, they will have little solicitude on the question,) — they will have a confidence, that, at the age when young

men go to college, it is time they should be able to bear some exposure, even should that befall. And, in coming to so important a decision, they will be likely, if at all sagacious, to institute some inquiry, whether rumors which may have reached them are to be trusted; an inquiry, which, as we have said, can, under common advantages, only terminate in one way.

But, whether more or less importance be attached to this last consideration, and after all that we have admitted of the effect of the high requisitions for admittance, and of the remoteness of place, to prevent a rapid increase of the number of students, the great obstacle, we are persuaded, remains yet to be named. Besides that noble portion of its property, which is intended to "perish in the using," its buildings, library, and apparatus, Harvard College is, in lands and money, richer than any other in the Union. But it is also, we suppose, considerably the most expensive. The annual sum of seventy-five dollars must be contributed by each student towards its current charges. Eighty dollars more must be paid for board by those who use their option of living in the College commons, and fifteen by those who have a lodging within the College walls. And fuel is as dear as in Boston. So that, independently of personal expenses, which would be about the same in one place as another, a student lives in Cambridge at the cost of two hundred dollars a year. Here it is, that Harvard College labors. But for this barrier, the theological Cerberus would find himself turning so few passengers from its gate, that he would soon, himself, weary of his wearisome latrations. But for this, the ambitious youth of New England would be found disregarding, in greater numbers than now, the temptations of easier admission to other places of higher study, and of vicinity to their parents' homes. There is important fact in proof, if the reason of the case were not so evident. In the ten years following 1814, while the Commonwealth made its grants of two thousand five hundred dollars a year in favor of indigent students, the average number of the graduated classes was over sixty, while in the ten preceding years it was only forty-seven. And this too, under some very unfavorable circumstances of comparison. In the earlier period, other means of employment for youth were abridged by the political condition of the country, the sec-

tarian causes of alienation had scarcely begun to operate, and other colleges had not begun, to any great extent, to divide attention. The latter period, not to mention the great diminution of one class, under circumstances of internal discontent, was that when other colleges multiplied most rapidly, controversy was at the most unrebuked height of its savageness, and all the forms of reviving business were calling youth away from the Muse. Now, all which Harvard College does, to lighten to its students the regular charges, as we have stated them, is done with the gross annual amount of one thousand dollars, distributed in sums, of which the greatest is sixty dollars, and the least fifteen.

One thousand dollars in a year the sum total of appropriations to beneficiaries, who, as to the rest, are subject to all charges of the institution! Meanwhile the Education Society paid last year to eight other New England colleges, for the instruction of two hundred and ninety of its protégés, the sum of seventeen thousand seven hundred and sixteen dollars; giving to the two which show a longer roll than Harvard, four thousand seven hundred and fourteen dollars for seventy-six pupils, and three thousand five hundred and forty-six dollars for fifty-eight pupils respectively, the latter of these two seminaries, unless well-accredited report has misled us, numbering at the same time some scores of students, supported by a well known munificent individual among its friends. We greatly respect that institution. In all fit places, we are in the habit of cordially speaking its praise. But is not one most apparent cause of the difference between the size of its annual catalogue, and that of Harvard College, to be read in their respective legers?

Nor is Harvard College an expensive host, because an exorbitant one. To indigent students it gives all that it has to give; all, that either formally, or else (in its deliberate estimation) equitably and reasonably, is subject to such appropriation. Reasonably, we say; for, while much the greater portion of the property held by it, is held on terms, that is, on a contract, of some specific use, from which it cannot, either honestly or lawfully, be diverted, there is no doubt a balance, liable to be appropriated, from year to year, according to the best judgment of its governors. They may use this, if they see cause, to increase the advantages

of the institution, to hire more or better teachers, or buy more books, or more apparatus; or they may apply it to a universal reduction of the tax for the enjoyment of advantages already possessed; or they may give it to indigent students; or they may do something of all three. But certainly they will not, for the support of a poor man's son, lay a tax on the son of a man in middling circumstances,—no, nor on a rich man's son, without any equivalent of benefit to him. And they will be most scrupulously cautious about doing, what virtually amounts to the same thing, providing for the third object we have just named, at the expense of the second.

The cause of the expensiveness of Harvard College is two-fold. It is eminently expensive, because of the eminent advantages which it furnishes, and because of what some might think the disadvantages, and we reckon the precious advantages, of the situation, where it furnishes them.

Of the ninety dollars which each student must annually pay, (that is, unless he chooses to have a deduction made of fifteen dollars for rent, and hire his room out of the walls,) twenty-seven are paid towards charges which we suppose cannot be materially lower any where; though, if they are, they will come under the category, to which we are presently to proceed. Three dollars of them go to the Librarian's salary, and the remaining twenty-four to the support of the Steward's office, and the cleansing, heating, and repairing of the public rooms, to which every student, living in or out of college, is alike equitably bound to contribute. Fifteen dollars go to the rent and care of a lodging-room and study, which, however, he need not take nor pay for; but if he hire a room elsewhere in Cambridge, it will cost him much dearer; and if he can be lodged more cheaply, while he studies somewhere else than in Cambridge, he has certainly found a very economical place. The remaining forty-eight dollars go to defray the charge of instruction.

The instruction is dear, partly on account of the place, where it is given; and this again directs us to a view, at which we have not yet arrived. Because the place, where the instructors are to live and teach, is an expensive one to live in, the salaries they live upon must be high. Actually high, in a comparative estimate, they are. No doubt the incumbents of the same offices might be supported at less

cost elsewhere. But proportionably high, we are equally sure that they are not. So far from it, that we are satisfied that the support afforded must before long become more liberal, or the offices will have to fall into less able hands than will be consistent with the best honor of the College, or the best satisfaction of its friends. The expense of a domestic establishment in Cambridge, even (as to tenements near the College) in the article of rent, which might be supposed to make an exception, is in all respects as great as in the neighbouring city; while scarcely a salary approaches, within a quarter, to those afforded by the richer denominations, in the city, to their ministers. But, passing this, the instruction is dear, chiefly because there is a great deal of it; and it is a very familiar principle and practice, that the more a man buys, the more he pays for. We hope that there will never be a fraction less; and considering how much there is, it is very far from costly. We observe that an accomplished young friend of ours has just issued proposals for a school for boys in this city, at the charge, not of forty-eight dollars a year for each pupil, but of fifty dollars a quarter. And he will have that school; and he will succeed in it; and we rejoice that he will do so. The parents will receive every farthing of their money's worth; and it is matter of mutual congratulation for our College and its Boston neighbours, that the former is able to give a learning to its sons, which the latter have the sense and spirit thus liberally to compensate them for the use of. And much as its students may be thought to pay towards the accumulation of such a stock in trade, they by no means pay for all that they receive. The instruction which they buy of the College for forty-eight dollars a year, costs the College one hundred and fifty dollars, the difference being provided for from its funds, the trust with it of public and private benefactors.

We said that we would not, for the greater cheapness' sake, have the existing advantages of instruction abridged. But, if any one should think differently, he is to be told, that a material abridgment, of this kind, is not within the option of the College. On the contrary, just in the proportion that it has grown richer of late years, it has actually been compelled to levy a heavier tax. This will be obvious, as soon as a single fact is considered. The benefactors of the College have been in the habit of giving a particular

direction to their bounty. Generally this has been, to found a Professorship in some department, which in the terms of the endowment they have required to have kept filled. In no case of a Professorship yet in operation,* has there been given for this purpose a larger sum than twenty thousand dollars, while almost always it has been very much less. The annual income of this principal amounts to between one thousand and twelve hundred dollars. And, as no resident professor, on a foundation, receives a less salary than fifteen hundred dollars, the College is reduced to the alternative of either rejecting such gifts, or else, as an essential condition of their acceptance, assessing an additional tax of between three and five hundred dollars, at least, on its students, for the advantage of each new professorship which it secures. Could it, with any show of faithfulness to its trust, choose the former side of this alternative?

We said, again, that the College is expensive, because of its situation. Whether this be thought a subject of felicitation or complaint, it is a thing not now to be helped. To say nothing of the impossibility, or the inconvenience, of moving so much stone, and brick, and furniture, and the inexpediency, if it could be, of forfeiting, as an instrument of influence on the young mind, the benefit of associations which generations of glory attach to a place,—the College is, by constitution and law, a college in Cambridge. Ceasing to be in Cambridge, it ceases to be at all; and Cambridge, a place three miles distant from one of the most expensive capitals in the world, unavoidably partakes in its expensiveness. But, though this is enough for the justification of the College, we are not going to stop here; nor is the practical question, for those who are selecting a place of study, yet reached. We admit, most fully, that the vicinity to Boston is expensive. It increases the charge of living to the instructors, whom the student must help to maintain; and it increases his personal charges for diet and other things needful while he studies. And here we briefly remark, by the way, that the College interferes for him, to keep the charge from being nearly so onerous, as, on the principles of sale and purchase, it would naturally be. Besides paying from its

* We make this qualification with reference to the late large endowment in Natural History, by the venerable Dr. Fisher, of Beverly.

own treasury, two thirds of his tuition-fees, as has been explained, — if he chooses to board at its refectory, he pays the College but one dollar and ninety cents in a week, for what costs the College, all things included, two dollars and twenty-five cents;* and if he prefer to fare more delicately, still, the College, by this under-bidding, keeps down the price, which will be demanded of him at a private house; and the same is the operation of the low rate, at which it rents its apartments, charging but twelve dollars a year for accommodations worth from twenty to forty. But, leaving this, we affirm, that while the vicinity to Boston is expensive to the student, it is worth to him all, and very much more than all, it costs him.

This worth is to be analysed into the influence exerted from the circumstance in question, on his moral habits, and the influence exerted on all the habits of his mind.

We have heard that, when the first bridge between Cambridge and Boston was projected, materially facilitating communication, and some friends of the College urged it to oppose the scheme, as hazardous to its objects, Judge Parsons, then a Fellow, assumed the opposite ground. If it was so, we venture the conjecture that it was for reasons such as we are about to present.

We say, that this vicinity to a city like Boston is worth what the student pays for it, partly because it is a circumstance so auspicious to his moral habits. If the general experience of our country does not deceive us, the vices take their most odious, ruinous, debasing, hopeless form in village dissipation. If all the experience of the world does not betray, remote academical villages, containing two castes in society, the one withdrawn from all domestic influences, overlooked by no public opinion which it regards, making a point of honor for itself, looking on the other but as furnishing instruments for its wickedness, are well-nigh the most painful objects to which a good mind can turn its view. What keeps Cambridge from being such an academical village? We answer, — after doing all justice to the good dispositions of its youth, and the good management of its governors, — that in great part what prevents this, is its

* Many of these statements are but repetitions of facts presented in Mr. Gray's Letter to Governor Lincoln, in 1831.

vicinity to Boston. Place the College, with all the money which it disburses, at thirty miles' distance from a great town, and directly, — unless all influences, observed commonly to operate in such institutions, were to cease to act, or unless opposite influences were applied with a hitherto unheard of power, unless youth should become immaculate, or tutors omniscient, — there would be collected about its walls all facilities and appliances of vice. Nothing short of martial discipline would keep them away; and with that even, as at West Point, they would not fail to wage a pertinacious war. Now, all means of vicious pleasure already existing at three miles' distance, as every great city provides them, no motive exists for bringing them nearer. To bring them nearer, would, under such competition, cost the purveyors more than it would come to. This seems a very simple speculation; and it is justified, as every body knows, who knows Cambridge, by the fact.

But, it will be objected, "The argument is, that means of vice being already near enough to be conveniently accessible, all motive for bringing them nearer is withdrawn. If, then, near enough already to be accessible, how is the naturally resulting evil checked?" We answer, it is checked mightily, in two or three ways. If, on an expedition to one's harm, instead of being absent from one's proper place long enough to find some neighbouring lane, it be necessary to be gone two or three hours, to travel an open, frequented road, and cross a bridge, the danger of detection is indefinitely increased, and with it the securities for good order, as far as this may demand to be maintained by vigilance and coercion. But, much further and better than this, students at Cambridge, — unless their dulness hinder the perception, — see themselves to be more or less under the oversight, and to be companions of others who are most strictly under the oversight, of a very enlightened, discerning, and moral neighbouring community, of a consequence and power which forbids them to be indifferent to its regard or censure. They see themselves the sons, or associates of sons, of those, who are near enough to turn a very watchful eye to the place of their studies; the objects of attention to men, whose esteem is well worth having, and who yield it on no easier terms than those of estimable conduct; the neighbours of a band of youth, who, in the coveted circles of society, take care to main-

tain, in their various walks, a high standard of character, and mean that whoever is ambitious to be their companion, shall respect that standard. They live in a good moral atmosphere. They must breathe it, or they must go away to find another.

These are some of the features of the moral condition of students at Cambridge; and we bear them emphatic witness that we see happy fruits of their position. We do not pursue the train of thought. We have said enough to make ourselves understood; and we ask attention to it. We proceed to a like hint on the literary influences of the same position; and here again, having undertaken to present some grave points, we do not mean that they shall suffer injustice, through any bashfulness of ours in the statement.

When we look at the scholarship which Harvard College actually forms, after giving all credit to the good judgment with which its course of study is laid out, the talent and faithfulness of those who conduct it, and the various obvious advantages under which it is pursued, we are fain after all to acknowledge, that the machinery is inadequate to the product. We look for some further element of power, in bringing about the consummation witnessed. And we do not hesitate to say, that we find it in the circumstance of situation, of which we have been speaking. Those who do not know Boston, may need to be told, that a decidedly literary tone pervades its good society. We do not say, whether it contains great or little men, sciolists or scholars. Let that take care of itself; we do not carry "this foolishness of boasting" any further than suits our purpose. But there is a love of learning. That its citizens love to read, either what is superficial, or else what is not so, or both, may be inferred from the large amount of its publications compared with those of any other American city, or from the single fact, that, exclusive of newspapers and of religious magazines, the amount of its periodical literature has been reckoned to be as great as that of all the rest of the country. At all events, there is a love of the fame of learning. Mothers, like Mather's mother, are ambitious to see a son "a good scholar," as well as a "good Christian." Fathers and sisters have an especial pride in the youth who has won that name. The stranger, who has won it at Cambridge, under the eye of this community, sees himself received, on that ground, on an honorable footing, in society

where he may well desire to move. He finds himself, wherever he may be introduced, to be, on that ground, the object of a flattering consideration. The youth, who comes here with his fortune to make, sees, — we do not scruple to say it, — that, that reputation won, his fortune will be made; at least, that he will have brought it effectually within the reach of his own further good conduct; for he will have been attracting the kindled eye of not a few, who stand emulously ready to advance him, by such honorable and effective aid as the risen may render to the rising. Is there not found stimulus in all this? And even for those, on whom, from their individual circumstances, some parts of it do not directly act, does not the raising of the standard of attainment, through such means, indirectly produce the same effect? And is there no permanent, inevitable impulse and discipline for the mind, in the literary cast of all surrounding social intercourse? And does not the presence of individual examples of literary success and note, — such as colleges and villages do not show in any numbers, — such as a city must show, or nothing, — does not this have its vast effect? We ask to have this view of the facts well weighed, by those by whom the facts are recognised; and we will be in the judgment of any discerning parent, whether the expensiveness of the place of study in question is not incident to advantages which it is no bad thrift to pay largely for, if they may not otherwise be had.

But, while we so highly appreciate these advantages, and cannot think the money ill spent that secures them, we earnestly wish that they were otherwise to be had, and most earnestly do we hope, before long, to see some resolute measures taken to this end. This end is what the College wants accomplished, to become what its living friends, and its patrons, if they may look down to see the progress of their blessed work, desire to see it, — an overflowing fountain of refreshing waters to our beloved native land. This it wants, to enable it to dispense its learned wealth with an unstinted bounty. This it wants, to help it to inscribe its name broadly and brightly as it should, on the history of the American mind. Give it this, and it will confidently leave, to those whom it invites, the question of further endeavours, which will remain for themselves to make, to accept its invitation. Give it this, and it will not defy,

but by the beauty of its usefulness, it will win and silence, the jealousies of sectarian bigotry. Who shall give it? Singly, some of its sons have done their part; and others, who owed it nothing, except what good men owe to good objects, have all along been bountifully doing theirs. Who shall make this provision for the College? Its own sons collectively, some have thought; and so proposes the author of the discourse before us.

“If God blesses us with wealth, I know not, among the public distributions we may have grace to devise, what more grateful object we can propose to ourselves, than to turn back to pour a filial tribute into our mother’s lap, to be dispensed to her younger hopes, in ampler bounty than she could command the means to afford to us. And here I will even ask, in passing, since the subject leads to the inquiry, whether, while separately many of her children have ‘done virtuously’ in this way, it is not time that some more extended and united action of them together, should ‘excel them all.’ An eminent jurist of the last century called his liberal testamentary endowment, ‘a poor thank-offering to God from his unworthy servant, for his many and great mercies to him in his education at that college’; * and the words, ‘once a pupil, always a patron,’ making part of the inscription, in which her gratitude recorded the merits of another distinguished magistrate, on the edifice, by the gift of which he had evinced his filial regard, have a truth and an interest for the many bosoms, in which the same sentiment is doubtless devoutly cherished.’ — p. 15, 16.

A subscription for Burlington College, among its sons and perhaps others, had, previously to the beginning of last July, raised for it twenty-six thousand dollars. Amherst College lately obtained, in the same way, between thirty and fifty thousand dollars; and Hanover, not long ago, about as much. Williamstown College has had its contribution of the same kind, and the Alumni of Yale have testified their love to their Alma Mater by the becoming gift of nearly one hundred thousand dollars. Berkshire and Hampshire counties are not richer than the sea-board. Vermont and New Hampshire can hardly spare more money than Massa-

* Chief Justice Dudley. “He honored and loved that his mother, and was wont to say of her, that he knew no better place to begin the forming of a good and worthy man.” — Colman’s *Sermon on the Death of the Hon. Joseph Dudley*.

chusetts. The sons of Yale College do not owe more, than those of Harvard, to the mother of their minds ; nor should we of Harvard be willing to have it proved, nor can it be yet proved, that they love her better. A very generous example has been set. Is there any reason to question, that, at the fit time, it is destined to be as generously followed ? We submit, whether a hint, in a note to the passage just quoted, respecting that fit time, is not well entitled to attention.

“ ‘The Court agreed to give £400 towards a schoale or Colledge, whearoff £200 to bee paid the next yeare, and £200 when the worke is finished, and the next Court to appoint wheare and w^t building.’

“ Such is part of the record of the General Court of Massachusetts Bay, convened Sept. 25th (Oct. 6th, N. S.), 1636, and continued thence from day to day by adjournment. In little more than two years, then, the second century from the foundation of the College will be completed.

“ Is it fit, or not, that her nineteen hundred living sons should be thinking of doing honor to that event, by some joint expression of their gratitude ?

“ Their aggregate means are ample. The wants of the College, in two respects, those of accommodation for its invaluable library, and provision for indigent students, are great. To keep the anniversary by a liberal united effort to advance the object, to which it owes its interest, would make a sensible and memorable novelty among forms of commemoration.” — p. 16.

Truly, what an anniversary here would be ! The gathered gifts to a common mother of nineteen hundred sons, remitted from “all the borders of the country, and all the corners of the world,” — the north giving up, and the south not keeping back, — and consecrated at the goal of the second century of her history, in testimony of reverence for her services, of the gratitude of the givers, and of confiding hope that the coming ages would be terms of equal, and more, usefulness and honor. Whoever should see that day, would have some feelings to experience, worth the knowing. He would witness something which he could not forget, nor the world either.

As to the year 1636, here adopted as that of the foundation, we apprehend that it ought to be so regarded ; though the common reckoning we believe has fixed it in 1638, the

year when the College went into operation, the first class being graduated in 1642. The date of the legal act, establishing it, appears to us properly to fix the point of time; and it is so recognised in the preamble to the fifth chapter of the State Constitution, which recites, that, "Whereas our wise and pious ancestors, so early as the year *one thousand six hundred and thirty-six*, laid the *foundation* of Harvard College, in which University, many persons of great eminence, have, by the blessing of God, been initiated into those arts and sciences, which qualified them for public employments, both in church and state; and whereas the encouragement of arts and sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this, and the other United States of America: it is declared," &c.

As to a contribution of the kind referred to, the nineteen hundred living graduates, — though there are some seventy or eighty earlier, and, among them, names of our eminently affluent and liberal citizens, — may be regarded as distributed through fifty classes, beginning with 1780, the more recent classes being still young. Of the earlier of these classes the surviving members are few, and those of the later have not fully entered upon life. To make up, from fifty classes, a like contribution for Harvard College, to what has been lately made for Yale, an average sum of two thousand dollars from each, would be requisite. There are others, who can better tell than we, whether the hope of obtaining such a sum would be extravagant.

Should a contribution, greater or less, ever come to be made, and should it be applied to the object of which we have been speaking, the lessening, to youth of limited means, of pecuniary discouragements from studying at Cambridge, such application would naturally take one, or the other, or both, of two forms. It might either go to diminish the charge for instruction for all the students indiscriminately, or, leaving this as it is, it might be directed, in larger single distributions, towards the maintenance of the more indigent of their number; or it might do a portion of both these kinds of good.

In the first case, it would probably have the immediate effect of bringing back that perhaps most desirable class of students, the sons of families in the middling rank in respect

to property, in town and country, who, we fear, were driven away in great numbers, by the change in the amount of tuition fees in or about 1807. They mean to pay, to the full extent, that others around them do, for whatever they have. This is what they have been used to doing. It is their habit; perhaps it is their point of honor; — no matter which. But they are obliged strictly to consult economy. And the difference of an annual expense of twenty or thirty dollars, which their fathers will have to spare from the profits of a farm or a shop, and pinch themselves to furnish, is, and ought to be, with such, a very serious consideration. It is, in fact, a consideration, decisive year by year, of the destination of numbers of youth, to whom the country owes, for its own sake, the best advantages of education it can afford; — of those, who, in moral and intellectual structure, are the bone and sinew of the commonwealth, and on all accounts, personal and public, entitled to its best training.

There is one obvious qualification of the advantage of this use of funds. Along with those to whom it is of the first importance, it would benefit others, who are in no need of it whatever; — the sons of the rich, who, instead of caring to pay less than they now do, would feel a considerable increase of their liabilities to be no burden. But, on the other hand, this equality of expenditure between the rich and those who are not rich, is indispensable; else the object of the latter, who intend, wherever they go, to pay all that their associates do, is defeated. And again; as it is to be supposed for a general rule, that the richer gives to such a fund would be also the most bountiful, it would not be reasonable to expect them to repeat their contribution, in the payment of larger charges on their children's term-bills.

To an appropriation of funds, of the second description named above, we have occasionally heard objections made, to which we do not think it liable. We cannot say how common the sentiment is, but we know that it exists, that the more indigent class of students at college have not generally, by the merit and services of later life, shown themselves particularly well entitled to the aid afforded them in acquiring an education. We are not of that opinion. It is impossible to arrive at exact results in the weighing of that question. It covers too much ground, and it is too delicate. But, from such rough estimate, as

we are able to make, of what has fallen under our own notice, we are inclined to think, that that class of students, — not to speak of the individual instances of its furnishing leading lights, — has, on the whole, done its fair share of service to the great interests of society. And, if it were otherwise, we should by no means hold the question of the fitness of such patronage to be settled. The experience of a few years or decades cannot settle it; and certainly there is nothing in the reason of the case, to prove that the supposed actual result is to be looked for. Nor, if the result were both probable and realized, would we allow that the assumed practical inference follows. Independently of all such considerations, we should still desire, — and that on grounds, we think, of patriotism and good sense, — to have the poorest man feel, that his son, if disposed to use them, had the best advantages of education within his reach, and, with those advantages, the privilege of the most favorable experiment to lift himself to the highest places in society. We should still earnestly desire to have the poorest men know and feel, that opportunities for obtaining the best learning were no aristocratic possession, and that they had none but themselves to reckon with, if the best learning should become characteristically an aristocratic accomplishment.

We know, again, that there is in some minds, an indisposition to this form of bounty, on account of an impression, that there is something humbling in becoming its object. They think, that to receive it, argues, or forms, something of an abject spirit, or does both. We cannot but hold, that this view is taken in utter blindness to the conditions, under which Providence has made us men to live on earth. He who demands to be independent, must go seek quarters in some other planet. Providence meant that all men should find their own happiness in communicating it to others; and, if all are to confer favors, it can hardly be that all will not have to receive them. It meant that there should be such a happy sentiment as gratitude; and, as none were to be excluded from its enjoyment, so none were allowed to be above being served. Every human being is a debtor to men before and about him; — a stipendiary to the past and to the present. When so much of what we most value, and are every moment enjoying, — the protection of good laws, the spirit of society, the guidance of transmitted wisdom, —

is necessarily the free gift to us of the fruit of costly labors, which cannot be estimated in money, — and, if they could, which we have no money to pay for, — it clearly appears to us more nice than wise, to be lofty about receiving the smaller balance of kindnesses, which it still remains optional with us to reject. And while a man is making his superlative distinctions between what he can, and what he cannot, help receiving gratuitously from others, he will only be experiencing the multiform mortifications of that most mortifying passion, pride, till he is taught sense enough to be willing to have his impracticable principle break down under the distraction. He who is difficult about being a “charity scholar,” if such is the phrase, at Cambridge, — if he will carry out his doctrine, must be disturbed and shame-faced, when he goes thence, and comes to deposit his vote, or vent his voice, in that eleemosynary establishment, Faneuil Hall. For he is there a charity voter, and a charity orator. If Faneuil had not given the Hall, the town would now have to build it, and the citizen and speaker would be taxed to pay the bill. At all events, Harvard College admits none but charity scholars. Some rich men’s sons are studying there ; but not one of them all pays his scot and lot. As truly as any of their associates, they are objects of the College’s bounty. It is simply a question between them of more and less. We take it that not a word of the statement to this effect, on the fifth page of the sermon before us, can be called in question ; and, if so, he who is a beneficiary to the annual amount of one hundred and fifty dollars, while at his right or left hand sits another who gets but one hundred dollars, may be made by fifty per cent. a more abject-spirited man than his neighbour, may be depressed half as much again in his own esteem, but a most humiliating process for all the ingenuous youth, without exception, must doubtless be our college life.

Both of these methods, then, of relieving the expensiveness of an education at Cambridge, seem to have their recommendations ; and it is not improbable that, on a full view of the subject, it might be thought wise to direct endeavours towards a partial attainment of both, rather than an exclusive one of either. In the case of any thing considerable of the kind being done, it may be supposed that the government of the College would feel more at liberty to direct any

funds, come or coming into their hands, and subject to their direction, to the provision of safe and proper accommodation for its library. That is a thing which it is high time were done, to whomsoever it may belong to do it. The destruction of that library would be an intolerable stigma on the name of the government, or the alumni, or the neighbourhood, or the State, or the country, or whomsoever else the stern justice of posterity might select to bear the blame. We state familiar facts, when we repeat, that being considerably the richest in the western hemisphere, it consists of forty thousand volumes, many of which are rare, important, and costly ; that it contains a collection, — undoubtedly the most precious in the world in the department of American History, — of six or seven thousand volumes, and thirteen thousand maps and charts, bought, partly, against the competition of a king, by one of those “merchants” of ours, who are “princes,” and partly furnished by the munificence of a son of another of those “traffickers,” who are “the honorable of the earth” ; that it is necessarily disposed in rooms, whose narrow dimensions absolutely forbid its further extension, a measure for which other liberal citizens are understood to be standing ready, so justly popular is the object ; — and that it is within six feet of a building, where in the winter are constantly kept thirty fires under the care of youth, whose engagements, besides, cause them to be absent three times every day, for an hour together. The risk is appalling. We cannot sleep on a windy night when we think of it. The burning of the comparatively small, and on all accounts incomparably meaner collection, seventy years ago, threw the province into a sort of universal mourning. A “ruinous loss” the papers of the time well called it. The governor, on the second following morning, sent a message to the Representatives to “heartily condole with” them “on the unfortunate accident” ; and America and Britain were moved to repair the mischief. May this generation not be doomed to see on that spot such another heap of priceless ruins ! But if the horror do not befall, it is not wishing, that will have averted it.

The President says, in his “Considerations,” submitted to the Legislature the winter before last ; “Let the Legislature of Massachusetts only grant sufficient means for such a building as the case requires, and it is not too much to

say, nor to pledge, that this library, instead of containing forty thousand volumes, shall, within ten years, contain sixty thousand volumes. Dispositions to that effect have been intimated by men capable of carrying them into execution." He says, again; "It has been ascertained that the books now actually constituting the library, would require thirty alcoves of the same height and extent (viz. with the twenty, which now occupy the whole space,) properly and safely to preserve them." We wish to suggest, in addition to this object of safe preservation, the importance of that of convenient use. Great libraries are not more, perhaps not so much, depositaries of books to be borrowed from them, as of books to be consulted within them. But to consult books in Harvard College library, is now all but out of the question. There is hardly so much as room to pass conveniently between the book shelves and other indispensable furniture. Every book should be brought, by means of galleries, within convenient reach. A moderate temperature should be kept up throughout the room; and the alcoves, furnished with tables and with stationery, should present accommodations and a degree of retirement, for reading and writing. We have occasion, from time to time, to visit that library, but we certainly do not go thither one time in ten times, that we should, if the apartments were more tenantable. For ourselves, we use no exaggeration in saying, that the day that arrangements were made for Harvard College library, only similar to those existing for that of the Boston Athenæum, that day it would rise tenfold in value to us. And that which is the case with us, may not improbably be, more or less, the case with others.

It is not for us to predict what the Commonwealth will do in the premises; though we think we can guess what its enlightened people would do, if left to themselves. They make it no sectarian question; and the petitions of the several faculties of the Episcopal, Baptist, and Orthodox Congregational schools of theology, were cordially presented to second the application of the College. And we think we can conjecture what their intelligent representatives, following the generous lead of the upper house, would do, if released from side-way influences, and unbiassed by regard to considerations of supposed practical connexion of this subject with others, which, in their own nature, are as remote from it as possible. Were we legislators, we should plead for this provision for the Col-

lege, not on the ground of the College's wants, nor of its deserts, but on the ground of what the Commonwealth owes to its own dignity, and growth, and greatness. We would say, whatever influence you are to have in the councils and over the destiny of this nation, you are to owe, not to the extent of your territory, nor to your numbers, nor to your money, but to the mastery of your minds. Look to the fair intellectual fame of Massachusetts. See to it, that there be always clear, and well trained, and well stored understandings, to discern her rights, and interests, and honor, and, seeing, to maintain and to advance them. Take care to make her, in the way to which plain indications of Providence invite, "a name and a praise" in the wide earth. Take good heed, that, through your slowness, *the republic receive no detriment*. The sons of the College are able to take care of your interest within her walls, and they will do it, when they shall know that you have abandoned it. But you have only to speak the word, and the work is done. And if, while you are hesitating, the brightest jewel in her crown is reft, look to your reckoning with posterity, when it shall bitterly say, how untrue it has found you to its claims and interests, while the past had never been wanting to yours.*

We have only further, before leaving this point, to turn the tables upon a former remark, and say, that if, in a despair, — which certainly we could not undertake to justify, — of provision from the public chest for this pressing want of a library building, the sons of the College were to resolve them-

* "Think not, that the commonwealth of learning may languish, and yet our civil and ecclesiastical state be maintained in good plight and condition. The wisdom and foresight, and care for future times, of our first leaders, was in nothing more conspicuous and admirable, than in the planting of that nursery, and New England is enjoying the sweet fruit of it. It becomes all our faithful and worthy patriots that tread in their steps, to water what they have planted." — *President Oakes's Election Sermon*, 1678.

"Behold an American University, which hath been to these plantations, as Livy saith of Greece, for the good literature there cultivated, *Sal Gentium*; an University, which may make her boast unto the circumjacent regions, like that of the orator on the behalf of the English Cambridge; 'Fecimus (absit verbo invidia, cui abest falsitas) ne in demagogiis lapis sederet super lapidem, ne deessent in templis theologi, in foris jurisperiti, in oppidis medici; rempublicam, ecclesiam, senatum, exercitum, viris doctis replevimus, eoque melius bono publico inservire comparatis, quò magis eruditi fuerint.'"—*Magnalia*, IV. p. 125.

selves to make that provision, it would seem reasonable to expect that the government, being just so far relieved from occasion for the use of unappropriated funds, would be able to devote them, to the same, or to some extent, to a reduction of the charge for teaching.

We suppose we should not be excused, if, having in another aspect brought the College thus largely to the view of our readers, we should shrink from adverting to notorious circumstances of its recent position before the public. We would gladly be excused from this reference, if we might. In the existing posture of things, we have perhaps a different view of its expediency, in the abstract, from those irresponsible and uninformed persons, who have not scrupled to discuss very delicate questions touching the feelings of parents, the prospects of sons, and the honor of a most venerable and meritorious institution.* We shall not follow them in that discussion. The case of the government is not yet before the public. Very probably it will be, before long, by means of a report to the Overseers, or otherwise; and then, if occasion be, we, perchance, shall be found as ready as others to enter into its merits. What we care to say here, and what is here to our purpose to say, is, that we have no belief that any thing has occurred, which ought, or will, withdraw pub-

* The wantonness of the periodical press has perhaps rarely been more strikingly manifested, than in the course of this business. We have taken no pains to remember the instances, but one happens to be before us. One of the Boston prints, late in June, or early in July, had announced that "all the Senior class of Harvard College, who acknowledged having approved of the circular, had been dismissed, and that there would be no Commencement." Not a word of this was true. The Faculty were holding meetings; but, as was fit under such circumstances, they kept their own counsel, to that degree that their own neighbours could not form so much as a probable conjecture, how things were going on. When their decision, some two or three weeks after, became known, it proved to be a dismissal, not of the whole class, but of a small portion of it. And that there will be no Commencement, is an assertion which could not be safely made, as late as the time when we are writing, towards the middle of August.

Now fair men very often make mistakes; and they have a very simple way of procedure, when they discover that they have done so. They say that they had been misinformed, adding, or not adding, an expression of their regret for any mischief which may have been so occasioned. But what said this editor, when better information speedily reached him? Referring to his previous insertion, he said, "We were rightly informed *in part only*. Up to this morning, sentence had not been pronounced, *but it was expected momentarily*."

lic confidence from the institution. A pretty strong proof to the contrary is already furnished, by the fact, that, at the end of the last term, in which the discontents occurred, so great a number of students was offered for admission into the Freshman class, that, if a like proportion as in past years should be kept up at the examination in Commencement week, — and we know no reason why this should not be expected, — a larger class will be formed than has ever entered.

We are not, then, going to discuss the character of the police laws of the College, or of their administration in any instance. They who conduct the latter are known, and the former are on record, and are always on the trial of experience. Both are subject to a control, — by a large foreign body, that of the Board of Overseers, — which the wisdom of the Commonwealth has judged to be sufficient; and when the College authority, in the several departments, has entertained an important question, the public does not commonly have to wait long, to be acquainted, in detail, with facts and reasons. But it is to our point, to express the confident opinion, that any possible disadvantage, greater or less, to which the College may seem exposed, by occurrences like those of recent date, is not to be often or long incurred through their repetition. We believe it impossible that the evil, whatever it be, of such combined resistance to authority, should be permanent, because of our persuasion that it stands upon bases altogether insufficient to sustain it. We are satisfied, that its grounds only need to be looked at with that careful attention, which interesting consequences like those lately witnessed will secure for them, to melt away beneath the view. And, apart from this, we know the young gentlemen to be such good reasoners, that the strength or frailty of principles, on which they may have acted, will not eventually remain concealed from their perception.

One of the grounds, on which combined resistance to authority in such an institution appears to proceed, is a vague idea, that, in the relation implied in its laws, the governors constitute one party, and the students for the time being, the other; so that, if there be supposed fault to find in such laws or their execution, the latter, being the sole party in interest, are the party to find it, and to insist, if need be, on a remedy. Now the students for the time being are not the other

party in that relation, but a very small portion of it ; a portion so small, as to be, numerically, — almost insignificant, we would say, if the word did not seem to imply disrespect, a thing which, above all others, we mean to be careful to avoid. No doubt they are so situated, in some respects, as to have advantages, other things being equal, for an exact acquaintance with the operation of the laws, and peculiarly to feel the present pressure, if the laws work ill. But they do not make up the party, for whose improvement and satisfaction the laws are ordained and administered ; no, nor are they so much as the legal, nor so much as the rightful, nor so much as the apparent representatives of that party. The laws are made for the benefit of all the *educable* youth of the country, alike of those who may come, as of those who have come under them, — a number, of which that of the resident students at any given time is but a fraction ; and they are made for the good and use of others yet, of the friends of those youth, and of the literary community at large, and of the body politic. It is not then for A, B, and C, whose names this year are on the College catalogue, to understand a supposed mal-administration as a summons to themselves to put lance in rest. They “take too much upon them,” those “sons of Levi.” Before they can modestly assume that championship, they must get authority from the youth of the country, with names beginning with all the letters of the alphabet ; and this done, they must get authority from the many others, who have a stake in the issue as well as they, and who, when they should be consulted, might, or might not, be found to hold different views, and decline their interposition.

What then is a person, so situated, to do, when he feels himself aggrieved, and they, with whom lies the discretion, will not right him ? Is he to submit to be oppressed ? There is not a question easier to be answered. He is not to submit to oppression. He is to go away, out of oppression’s reach. He has his own discretion in this matter, and one amply sufficient for his own protection. The College does not want to keep him to oppress, after a difference of opinion unhappily arises, if he is not inclined to stay. Unless he be chargeable with one of the higher offences, excluding him, by academic courtesy, from reception elsewhere, — a case which stands on its own grounds, and is very different from what we are now supposing, — the arm of College authority

cannot touch him, an hour after he wills that it shall cease to do so. There is his remedy. If there be mal-administration, it follows not at all that the coercive correction is for him. He is concerned for it, true, and so are very many others. He, like others, under the obligations and with the advantages of the place which he fills, may use his influence and information to have it corrected in a legal way. But that correction is no more entrusted, either in law or in common sense, to him and his two hundred and fifty associates, than to any other two hundred and fifty citizens of the Commonwealth, between the ages of sixteen and twenty. When effected, it is to be through the action of a body, which the constitution and laws recognise as the true representatives of the whole party actually concerned, the representatives of the interest of students in Cambridge and out of it, and of their friends, and of the friends of the College, of learning, and of good order.

Another impression, which seems to be implied in recent college movements, is, that the relation of classmate, or college-mate, imposes an obligation to make common cause ; so that a man is concerned in honor to bring himself into trouble, by illegal measures, when legal do not avail, either to obtain redress for his associate who has in his judgment suffered wrong, or, failing of this, to express his indignation at the injustice. We speak under correction, when we say, that we suppose this to be, at Cambridge, a modern refinement. In old times, as far as we remember, general movements were occasioned by some sense of general grievance. So it was in the great commotion of 1768. So it was in that of 1807. Nor can we, — though it may, we grant, be through defect of memory or knowledge, — recall an instance, earlier than within a score of years, in which resentment of supposed individual hardship led to a considerable combination in illegal acts. But, new or old, this principle of action, we have no idea is going to stand for ever, inasmuch as it stands on no tolerable grounds. If I take my seat in a stage-coach with a stranger, I presently perceive that we have one point of sympathy together, in the journey on which both are bound. If I have common benevolence, I intend that his journey shall be a pleasant one, as far as depends on me ; and little civilities begin forthwith to pass between us. If he prove to be an intelligent and well-disposed person, I am of course

pleased with the opportunity of such a familiar and uncere-
monious enjoyment of his society. And after we have parted,
should we ever meet again, I shall be gratified in recalling
with him the agreeable circumstances of our accidental
interview, and renewing the satisfactory communications
which had occurred. If I have had such a companion in a
long voyage, all relations of this description will have been
multiplied, and all interest heightened that grows out of them.
But, certainly, I cannot think of giving to every person with
whom I may have chanced to whirl in an omnibus, or to pace
a quarter-deck, such a control over my agency and standing,
that his honor is to be my honor; his quarrel, my quarrel;
his discredit or loss, a thing that he must be relieved from, or
else share it with me. If he gets into trouble, I shall wish
him, and do what I can to bring him, out of it. So much is
due to charity. If I think he suffers wrong, I shall remon-
strate and otherwise interest myself with the wrong-doer for
his indemnification, in such manner as my relation to the lat-
ter may make fit. So much is due to justice. If the case
seems to me flagrant, I shall be willing to put myself to
much expense and inconvenience to have him righted. But
it can hardly be so flagrant, that I shall find it my duty to
acknowledge claims (on the ground of any accidental fellow-
ship, independent of the claims of humanity,) which shall in-
volve disappointment and distress to other friends, to whom I
am attached in obligations of the earliest date and of the
closest intimacy; and it absolutely cannot be so flagrant, that
I shall be willing to disregard such obligations as the latter,
when the disregard of them can be attended with no benefit
to him whom I would serve. Certainly I shall not, because a
man is my fellow-traveller, allow that he has a right to expect
me to take counsel in his behalf, on all occasions, of my feel-
ings, which may be hasty, and of my first judgment, which
may be dull. If he looks to me for good offices on the
common grounds of justice and generosity, as they bear on
the relations between man and man, these I understand, and
there is no danger of their creating interference with any of
my duties; but if on the ground of a particular relation,
then there are other relations, which I ought to consider
much more; relations, which will righteously call upon me,
as soon as there is conflict, or danger of conflict, to give them
practical precedence.

Now a college, as far as the question before us is concerned, is a public conveyance, carrying its burden four years forward from childhood into life. Nor is it only, nor mainly, the length of the opportunity afforded by it, to those whom it conveys, to mature a mutual interest, which causes it to give a peculiar relish to the feeling thus inspired. The intercourse, for which it affords occasion, is connected with common occupation in engaging studies, and with the rapid, and happy, and intense experience of youth. The college journey, in a word, is a journey towards fairy-land, over a region attractive enough to deserve to lie in such a line of way ; a journey made by a party in high spirits, of quick perceptions, full of wit, of unoccupied hearts, of like age, and with many other points of sympathy. And no wonder, that the travellers should find it pleasant, and from the very beginning feel very kindly towards one another. But after all that can be said on that side, still we cannot get so far as to say on the other, that a man is to feel himself bound, for better for worse, for richer for poorer, for well-behaved or roguish, to whosoever, unseen by him till then, has happened to vault or blunder into college on the same Midsummer day with himself. We cannot find so much as a goodly seeming pedestal of moon-shine to uphold the fancy, that an obligation created by that accident, — an accident, it may well be, and often is, which neither of the parties particularly rejoices in, — is to supersede obligations which devoted years of a mother's love have been establishing, and anxious years of a father's sturdy toil. We submit, that that notion will not stand the looking at. It trembles and sways under a beam of light, like a balanced needle in an exhausted receiver. It is soon going to be in the limbo of "things lost on earth." At all events, it will not do for our "climate and manners." It is quite too sublimated ; too exquisite ; too German, we would say, but that national reflections are illiberal ; at least, too German after the manner of Professor Pottingen's daughter in Canning's play in the *Antijacobin*, who accosts another fair traveller, whom she encounters in the common room of an inn, with the proposal ; "A sudden thought strikes me ; let us swear eternal friendship." — And then to go on, and in this summary offensive and defensive alliance, do battle, as soon as the uncertain trumpet sounds, at the hazard of much that is interesting to one's hopes, and important in

the view of one's good sense, — why, this does seem to us a most incoherent centaur-composition of excessive amenity and exaggerated manliness. It is Captain Mac Turk grouped with Damon and Pythias. Rather, it is the bravery of that worthy, engrafted on the devotion of Araminta Vavasour, and her gentle boarding-school friend ;

“ We walked hand in hand to the road, love,
We looked arm in arm to the sky ;
And I said, when a foreign postillion
Shall hurry me off to the Po,
Don't forget your Medora Trevilian,” &c.

We do not mean to leave any body at liberty here to misapprehend us. We are not of those, if any such there be, who think lightly of the interest of the relation of class-mate at college. Perchance we know about its interest, as well as younger men. Perchance we have had, in our day, as much of the good of that relation as others, and have as much reason as others to know the worth of permanent friendships, there formed and nurtured. But we hope we never saw the time, when we looked upon it as the great dispensing relation of life ; if we ever did, that time is so distant, though we are not octogenarians, as to have quite faded from our memory. And in these few words we have not designedly said one, to wound the feelings of any, who have been implicated in recent transactions. Quite a different sentiment from any which would dictate this, is excited in every observer of tolerable rectitude of mind and heart. Those youth are our sons, or sons of our kindred, neighbours, and friends. They are bone of the community's best bone, and flesh of its dearest flesh. We love every man and boy of them. We could not spare so much as one from the good public service, which we hope they are destined to render. We would trust them to-morrow with any thing, in which uprightness of mind and heart was alone concerned ; and with many things which called for clear judgment, provided the case was one, in which that college idiopathy, we have been commenting on, was out of the way. There is sense and excellence among them, which ensures that their errors, if they err, shall be viewed much more “ in sorrow than in anger.” We do not expect Alcibiades to have Socrates' grey hairs, though as often as he harms him-

self, he makes us wish that he had, for his protection, more of the philosophy he is studying. Indeed, they must be much more than commonly wise men, if, at twice their present age, they never make great mistakes. And they must be very much more than commonly good ones, if their mistakes have never a worse source, than an ill-defined and exaggerated feeling of honor. And they must be very much more than commonly fortunate ones, if they are always told of their mistakes as good-naturedly, as we have desired to comment on what we account such now.

For our glorious Alma Mater, we admit not a thought of apprehension. It is not by so light a touch, that her age-gathered honors are to be brushed away. Hers is a proud and solemn mien, ready to frown, — but that it is too calm and Jove-like, — on any thing like fear; — a radiant presence, that shines away every shade of gloom. We have no doubt how her destiny is written. We wait in cheerful trust till it be fully read. It is, in Milton's words, to "lead and draw" her sons "in willing obedience, inflamed with the study of learning, and the admiration of virtue; stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages."

NOTICES AND INTELLIGENCE.

Review of Hengstenberg. — The review of Hengstenburg, in the last number of this journal, has been misapprehended for several reasons. One is, the brevity which the writer studied, and the consequently imperfect manner in which some parts of the subject were illustrated. His references to a former volume of the Christian Examiner, and some other references, which he regards as very important, do not appear to have been examined by some who have spoken of his labors with considerable freedom and confidence.

But the principal cause of misapprehension is, we think, a want of acquaintance with the true state of the subject, and with what has been written upon it in foreign countries. The article was designed to meet the wants of the community in reference to the increasing use of the works of the German theo-

logians in our country. While the Reviewer admitted the conclusions to which the learned of that country have almost universally arrived in regard to the representations given by the Hebrew prophets of the character and offices of their expected Messiah, conclusions which are admitted to be correct to a considerable extent by the advocates of a double sense, and by those who adopt the theory of Hengstenberg, provided the true meaning is that single sense, which we have reason to suppose the prophets assigned to their own language, he sought to reconcile these conclusions with the divine authority of Christ. In other words, it was his aim to reconcile with the truth of Christianity what appear to be facts, and what, on common principles of interpretation which are applied to all other books, have been admitted to be *facts* by the learned of different persuasions, countries, and ages, in regard to the meaning of the language of the Old Testament. It was to remove an obstacle to the universal reception of the Christian religion, which has had great influence for the last hundred years. It was because he believed that some such view as that which he has given was highly important to the defence of Christian truth, that he prepared the article, foreseeing its present unpopularity, as the editors of the Examiner can testify. He has no confidence in his speculations any farther than they are entirely consistent with the divine authority of our Saviour, which will stand, though we should find no mode of explaining the difficulties of prophecy. He admits that he has labored in vain, unless he has contributed to remove an obstacle to the universal acknowledgment of this authority. But he cannot admit that they are competent judges of the value of his labors, who have not gone far enough into the subject to feel its difficulties. He can appeal to God for the sincerity of his endeavours to advance the cause of Christian truth, and he cheerfully leaves it to time to show, whether he has in fact done a service or an injury to that cause.

Indeed the author would not have consented to the publication of the article, unless he had believed that the cause of truth would have been advanced by it, whether his sentiments be right or wrong. Let his views be regarded in the light of a statement of difficulties which occur to a lover of truth in the investigation of the subject. Such a statement shows to the friends of truth, to those who think they have better views, to what point they should direct their labors. We trust that those, who are confident that they can give a better exposition of the subject, will lose no time in doing it. To none will it be more welcome than to the Reviewer. If it can be done in the com-

pass of a small tract, so much the better for the reader and the more honorable for the writer.*

It may be asked, Where is the necessity of innovation? Why is a new exposition of the subject needed? I answer, On account of the progress of the art of interpretation in modern times, particularly on account of the rejection of the theory of a double sense, the former method by which difficulties in relation to the subject were solved. I repeat it; the prevailing and ultimate design of the Reviewer was to establish the divine authority of Christ, — to reconcile with it what have the appearance of being facts. If he has not succeeded, the work remains to be done by some happier inquirer after truth.

A distinguishing characteristic of the review is, that it aims to reconcile the representations of the Hebrew prophets, not only with the divine authority, but with the infallibility of our Saviour in his instructions. This design appears from the drift of the argument, as well as from the explanation of the language of Jesus in a former number of the Examiner, to which reference is expressly made. In this respect, the review differs from a work which is announced as about to be translated and published in Scotland, apparently under Orthodox patronage. I allude to the work mentioned on the last page of the last number of the Christian Examiner, "The Hermeneutics of the Authors of the New Testament," by Döpke. This writer maintains† that Jesus, as well as the Apostles, adopted and used the allegorical mode of interpretation, which prevailed at that time, and that it is only in an allegorical sense that they apply passages of the Old Testament to persons and events mentioned in the New. At the same time he holds, in common with almost all enlightened interpreters of modern times, that the allegorical sense is imaginary.

* "Within a short time," says Prof. Pusey, of Oxford, in his work on the theology of Germany, "after Bretschneider's collection of objections or difficulties relating to the genuineness of St. John's Gospel appeared, no less than fourteen answers were published; and the point is now established to the satisfaction of Bretschneider himself, in common with the rest of Germany; it would, however, be very unjustifiable to ascribe to Bretschneider any other motive than that which he assigns in his original work, the wish to bring the question to an issue; where doubts have acquired a general prevalence, it is an unquestionable service to collect those doubts as strongly as they are capable of being put; the only result of the desultory answers with which, till this is done, vindicators often content themselves, is to produce an unjustified and unconvinced conviction."

† See pp. 52, 53, and 125.

I have mentioned for what class of readers the article was designed. It was for those who have doubts and difficulties in relation to the subject. If there are any, whose faith is nourished by the common views of the subject, the writer has no wish to disturb them. His only wish is to remove every obstacle in the way of the universal reception of the religion of Jesus. He hopes, too, that the friends of Christianity will be careful how they rest its defence on arguments, which will not stand the scrutiny of the most rigid logic. For the extent and variety of the evidences of our religion, founded in its own nature and in historical truth, are absolutely overwhelming.

Introduction to Sacred Philology and Interpretation: by DR. G. J. PLANCK: translated from the original German, and enlarged with Notes, by SAMUEL H. TURNER, D. D., Professor of Biblical Literature and Interpretation of Scripture in the Theological Seminary of the Protestant Episcopal Church, and of the Hebrew Language and Literature in Columbia College, New York. New York: Leavitt, Lord, & Co. 1834. 12mo. pp. 306. — This is but an indifferent version, we are bound to say, of the chapters on sacred philology and interpretation in Dr. Planck's *Introduction to Theological Literature* in general. We regret that Professor Turner should have thought it worth his while to translate so dry and meagre a treatise, out of date even in Germany, and particularly worthless in this country, because most of the little value it possesses consists in its literary notices of German works, that can be of no imaginable service to the mere English reader. Dr. Planck is reckoned among the Orthodox; and yet some passages in his work bear a character so neological, that the translator has felt himself bound to omit them altogether, and others which he has retained are sufficiently bold. Take, for example, the following:

"It cannot, by any construction but the most unnatural, be concealed, that our sacred writers, and even Christ himself and his Apostles, did occasionally direct their instructions in reference to imperfect views current in their age, and even to views not strictly correct; and as little can it be concealed, that the latter, the Apostles, sometimes brought forward these views as their own, which most probably they held in common with their age." — p. 144.

Professor Turner has appended almost a hundred pages of notes, nearly a third of the volume, to supply the defects of the *Introduction*, especially as regards English and recent German theological literature; yet he has succeeded but very imperfectly, and the whole is little better than a confused medley. The translator himself, with half the time and labor bestowed on an original work of the same general purpose and charac-

ter, would have produced one, we doubt not, every way more valuable, and of higher authority. The indifference formerly manifested by English and American scholars for German books, seems rapidly giving place to the opposite extreme of a weak and indiscriminate preference, still less creditable, and for which no one good reason can be assigned.

The late Outrage at Charlestown. — No public event can be adapted to produce deeper humiliation or more serious thought in an inhabitant of this country, than the exhibition of depravity which has lately broke forth among us. A depth of evil has been laid open to view, which none perhaps previously knew to exist. We are not the people whom we thought ourselves to be. The expressions of indignation and abhorrence with which the perpetrators of that crime must feel themselves blasted, if they are capable of being touched by such things, cannot do away the fact, that they, and wretches like them, exist in the bosom of our community. The aspect of society around us has been changed, as would be the aspect of nature, should a tropical whirlwind carry its ravages through our northern fields. The first excitement caused by the event, strong as it has been, will not equal the deep sorrow and apprehension which a calmer consideration of it must produce in every one capable of reflection.

The moral depravity of the outrage committed, the causeless and wanton defiance of all human laws as well as the laws of God, the reckless disregard of all the purposes for which government is instituted among men, and the tendency of such acts to reduce us to a state of ferocious barbarism, in which we must band together for mutual defence, each little tribe at war with its neighbour, are characteristics of the transaction which strike every one at first sight. If such events are to occur among us, our boasted institutions will be the scorn of the world. Only the remembrance of them will hereafter remain, as a warning to men against forms of government falsely called free; but which will have brought us to utter wretchedness, and covered our land with hordes of ruffians. The worst tyranny of a Russian despot would be preferable to the restless and capricious tyranny of the vilest class of society, banding together, and waking us from sleep by the yell of their barbarities. It may be thought, that this is too strong language. We do not think so. It is more the language of reflection than of transient feeling, much more that of anticipation than of present apprehension. Dark as may be the prospect around us, our institutions, we doubt not, will last for the little time that we may need their protection. But unless such atrocities are to be put down

by the strong arm of power, exerted fearlessly and effectually, by a severity of punishment which shall terrify those who can be acted upon only by fear, and, far more than all else, by the indignant expression of public feeling; unless this can be done, there is small hope for our children. What we have thought, and justly thought, the blessing of God upon our country in our free institutions, will, through our own faithlessness to our trust, be turned into such a curse as never fell upon a nation before.

There have been mobs in all countries, and barbarous and bloody crimes have been committed by them. But they have usually been the result of a highly exasperated state of feeling, in which those who were ready to take the lives of others were equally ready to hazard their own. It is the very absence of violent passions in those guilty of the late enormities, which renders the transaction fearfully ominous. No crime could be less excused by provocation, real or supposed. There was not probably an individual engaged in it, who could complain that he had suffered any personal injury from the unhappy women, whom he was driving out at midnight from the shelter of their home, that they might see at a distance the blaze which consumed that, and all it contained which they valued or venerated, except indeed some articles portable enough to be stolen, and which were stolen. Those females, we understand, had been distinguished for their charities to the Protestant population of the town in which they resided; and their characters were of such established respectability, that Protestant parents entrusted to them, without fear, the charge of their daughters. But their dwelling has been burnt down, under circumstances of brutal outrage; not through any strong excitement of passion, but in a sort of diabolical frolic, as if such an atrocity were nothing more than the kindling of a great bonfire. The feeling which it is evident the perpetrators of this act must have entertained of the impotence of all government among us to restrain or punish their enormities, is an alarming indication of the present state of our society. But there is power enough to repress such disorders; not the power only of truly moral and enlightened men, but the power of all who prefer civilization to barbarism, and who have any thing to lose by exchanging the authority of law for anarchy. And this power must be exerted. It must be understood that those who commit violent outrages upon property do, by the very act, declare war upon civil society, which exists for the protection of property as one of its chief ends, and that they are entitled to as little forbearance as a foreign enemy who should ravage the country. If government fail in that end, it is needless to say that it must fail in every other. When it cannot protect men's dwellings, it can

protect nothing. It should be well understood, that where an armed force can be legally brought into action, the destruction of property by a mob is never to be perpetrated by them but at the hazard with which one engages in a battle.

We have this moment, while writing the last paragraph, received the *Boston Advertiser* (of the 18th of August), which contains a narrative of a riot in Philadelphia also. These narratives seem to be becoming as common in our newspapers as those of suicides and murders; and in the last case, if the accounts received be correct, murder, and crimes more brutal, if not more atrocious than common murder, were committed. We have no reason to doubt these accounts; but whether they are true or not, is a question of little importance. If a new spirit be not infused into our community, and more vigor into our governments, such accounts, if not true this year, will be true the next. We have only to wait for the third or fourth new history of a mob, and we shall have them often, and no outrage, however lawless or brutal or cruel, will strike us as any thing strange or unexpected.

We doubt not that religious fanaticism, in its lowest and most brutalizing form, had some influence in producing the wickedness which has been perpetrated at Charlestown. It was excited in part by gross calumnies, which had been proved to be unfounded before the deed was committed, and in part perhaps by the writings and preaching of some one or more of those pests of our community, who seem to have little other notion of religion, than that it is a subject about which men's passions may be inflamed, and they may be made to hate each other. We fear, too, that among some individuals of more respectable character, unfounded reports and a feeling of bigotry have tended to weaken the indignation which they would otherwise have felt. Such men we would most seriously and earnestly urge to consider, that it is in the highest degree desirable, that the Catholics who land upon our shores should feel the full influence of their faith. How desirable it is, recent events have fully manifested. The Catholics have a right to demand that their religion should be equally respected as that of any other sect. The apprehensions which have been expressed of danger from the prevalence of the Catholic faith, if we can suppose them to have been expressed in good faith, are among the wildest dreams of fanaticism. But suppose the Catholic teachers are making proselytes by their zeal, ability, and learning, and they have no other means at command, how are they to be met? Surely but in one way; by the zeal, ability, and learning of Protestant teachers. Our faith is not worth defending, if it cannot be so defended; and it will be guilt and infamy, if

we use or tolerate, or do not strongly discountenance, any other mode of defending it. Shall we persecute? God forbid. Wise men have thought that the barbarous ages of religious persecution had long past. But if you are bent upon persecuting, let us at least have our tribunals to decide what is and what is not the true faith; and to apportion the degree of punishment which one merits as a member of the oldest church in the world, or as deviating on the other hand too far from some more recently established standard of belief. Let us, at least, not trust the administration of this fancied justice to the outcasts of society. If we do, they will soon take the whole administration of justice into their hands.

By their fruits ye shall know them. We cannot be suspected of any attachment to the peculiar doctrines of the Catholic church, and our feelings must be regarded as wholly unbiassed, when we say that under the outrage which has been perpetrated, the Catholics among us have displayed upon Christian principles, a degree of forbearance that does them the highest honor. All praise is due to their Bishop and his clergy for their efforts to preserve the peace of the community, and the whole body of Catholics share in the commendation that those efforts have not been ineffectual. The religion of those who have suffered, and the fanaticism, so far as this was operative, of the guilty, stand out in striking contrast with each other. Which sort of spirit is it desirable should prevail?

Painful as is this whole subject, there is one view, to which we are almost unwilling to advert, that to our minds is peculiarly humiliating. There is something in acts of violence, which require courage in their execution, that may redeem them from utter loathing. But in the present case the act was committed by dastards, disgracing the name of manhood, against women and children; terrifying their victims, insulting them with indecent songs, profaning what was most venerable in their eyes, and what the associations of our common religion should have protected, violating the sanctuary of the tomb, and engaged at the same time in petty pilfering. To one who has been, and who fain would be, proud of his country, it is bitterness to think that all this was done by individuals entitled by birth to the name of New-Englanders, in the very sight of the battle-field of our ancestors' glory.

And what is to be done to prevent the repetition of such scenes; and to save our country from sinking into the ruin that must follow? This is a question not to be answered at once nor in a few words. It brings into view many topics of consideration, many subjects for change and reform. The evil to be cured is deep-seated. It will require not one nor

a few efforts for its remedy, but the steady watchfulness and exertion of all who have sufficient reflection to comprehend the subject, and who care for their country, their children, or themselves. The strong indignation now felt, and the energy and readiness to repress such violations of the law, which doubtless will now exist for a time, must not be mistaken for a permanently better state of things. There is but one end to be kept fixedly in view. The true patriot, the wise politician, the enlightened philanthropist, and he who has a mere selfish regard to his own interest and safety, must all feel that there is one thing to be done; — it is, to strengthen lawful authority. Liberty, by which, in the widest sense of the term, is meant nothing more than the full enjoyment of all our rights, cannot exist unless there be power enough in the state effectually to protect those rights. Power in the government is necessary to the enjoyment of liberty by the individual. There are false notions maintained by some among us, respecting the nature and ends of government, and the relations of men to each other in civil society, the tendency of which is to license, disorder, and that worst form of tyranny, that is controlled by no laws and no restraints of opinion. There are those who would confound that equality of civil rights, which our institutions are intended to secure, with an equality in all things, which God has made impossible. When they recognise any one superior in the gifts of nature, or in the advantages to be secured by good conduct and industry; or more fortunate in the lottery of life, which with us is equally open to all, they have a feeling as if their rights were invaded. Hence there is a struggle against the necessary order of society, that order which may be disturbed by violence, but as soon as the violence is removed must immediately restore itself. Sounder doctrines respecting the civil relations of men to each other must be popularly and forcibly taught; and whoever, for any temporary purpose, in order to excite the passions or flatter the prejudices of some party in the community, countenances those principles which lead to the overthrow of all lawful authority, must be marked as a scoundrel, as a dangerous disturber of the public peace. There is no want of power to preserve order and law among us; — by no means; that is not the deficiency; but there is, we fear, a want of civil and moral courage, of activity, and of a sense of individual responsibility. The times in which we live are not times for complaint and melancholy foreboding, and a selfish withdrawal of individuals from the concerns of the community, as if its interests were to be despaired of; they are times which require thought and energy in all who are capable of acting beneficially upon their

fellow-men. But that they may so act, they must be unfettered by any selfish purpose. Ambition for office is with us a low sort of ambition; and when it possesses a man, it renders him unfit to be trusted; reducing him to a watchful dependent upon the party and personal feelings of those whose favor he solicits. The men to be trusted are such as may indeed take office, if the public good require it, but who do not seek it; men who, without any personal end, are ready to exert all the influence, which an honorable character and useful talents may enable them to exercise; men who, in addressing others, rely upon truth, and appeal to high motives. We debase those whom we would persuade, when we draw motives from their passions and prejudices, and false views, and selfish interests, even if some temporary good may be so effected. There are few who cannot be acted upon by better considerations; and there is no reason to fear that motives founded upon duty, honor, and truth, will not, among us, find their way to men's hearts, and rouse into action the real strength of the community.

There are other great topics which we can barely touch upon. All interested in the welfare of the country must look with concern upon the state of religion among us, our miserable division into sects, the bigotry about matters of indifference by which this has been produced, the consequent insufficient support of most of our clergy; and hence the discouraging prospect of poverty and sorrow, which is constantly diminishing the number of young men of talents disposed to become clergymen. Least of all governments can a republic exist in a prosperous state without religion; and there is much to be done, by means on which we cannot now dwell, to strengthen the influences of religion among us. Our clergy especially should have a distinct apprehension of the new and peculiar character of the times in which they live, and of their new duties and relations arising out of it.

General education is certainly not neglected among us. But it may be doubted whether our higher modes of education are the best adapted to form young men in this country for the stations and duties which actually await them. If there be any reason for this doubt, it concerns a matter of the most serious importance. The character of the well educated usually determines the character of the community.

But we must stop. Every topic we have touched upon requires a dissertation where we have written a sentence. Our purpose has been attained, if we have done any thing to awaken attention to the state of society around us, and to the means by which its evils may be corrected.

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